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VOL. 37

JULY, 1871.



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Salt Lake City, Utah

The Garden Beautiful

By Mrs. Ida Romney Alldredge

Come here, oh, my brave little soldier boy bright
And I'll tell you the seeds you're to plant,
In the little garden you're planning to make
Which is fenced to keep out the weed "can't."

"I can" is the wire surrounding the plot,
"I will" are the posts—one by one;
The courage to bind them together so firm
Is the staple that holds them, my son.

Then the soil is prepared with righteous desires,
Each weed is uprooted with care;
For they are bad habits you've formed in the past
And the fruits are all dangerous they bare.

Then next we must choose of the seeds we will use,
To make this queer garden worth while—
Obedience seems to be needed at first
Then love and a bright, sunny smile.

Then patience comes next, for 'tis wrong to be vexed,
And anger's a poisonous weed.
True love in its place will then hide every trace
And fill up the space with kind deeds.

Then truth must be planted with patience and care,
And honor grows close in beside it—
As Sentinels standing they guard all the rest
While charity sprinkles each floweret.

Then cheerfulness sends forth its beautiful rays
And glows in rare beauty complete,
And purity shields it from dark, cloudy days,
And shines forth all nature to greet.

And now, little son, just remember each one
That helps make the garden worth while;
And strive every day while at work or at play
To be manly and work with a smile.



GENERAL SUPERINTENDENCY DESERET SUNDAY SCHOOL UNION

Stephen L. Richards,
First Assistant

David O. McKay,
General Supt.

Geo. D. Pyper,
Second Assistant.



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No. 7

Messages from the Mission Sunday Schools

*By General Superintendent David O. McKay**

All praise to the Father of all nations for the expression of His love for His children in restoring in this dispensation the Gospel of His Beloved Son! God bless our country, under whose banner all nations may meet and worship their God without molestation or fear! We are standing tonight at the dawn of that glorious day when every knee shall bow and every tongue confess that Jesus is the Christ.

Is it not significant that we have here tonight a representative of the Jewish race, a man who has translated the Book of Mormon and the Pearl of Great Price into the Jewish language? As I beheld him, I thought of the Jews going back to their promised land and of the fact that they are turning their hearts toward the Holy One. Says one of their leaders: "We Jews honor and revere Jesus of Nazareth as we do our own prophets who preceded him. By His martyrdom His teachings have been emphasized and are to this day emphasized, I believe, often better practiced by the descendants of the race from whom He sprang than by those who have become the followers of Christ in name, but

not in spirit, else the prejudice practiced by the latter against the Jews would not exist." To this change of sentiment among the Jews, I have already referred in this conference.

One other thought: There were two mighty nations of the world not represented here tonight—the Chinese and the people of India. Those two nations constitute eight hundred million people, among whom Christ is not accepted as their Redeemer and Savior, and among many of whom God our Father is not accepted as their Creator. Oh, my heart thrilled as we mingled among those 800,000,000 people, and realized that to them must be carried the testimony and message that God is their Father. But it was thrilled in greater degree with the unmistakable evidences that God was with us, and had we not known that He was our Father before we went on that special mission, His overruling power, the manifestation of His guiding hand, would have compelled us to have acknowledged Him as such. And, fellow workers, that to me is a great message for you and me to carry to this unbelieving world: that God is not just a power, that he is not a mere force, like electricity, gravitation, or atomic attraction; but that he is a personal being, our Father and our God.

*Address given at the Conference of the Deseret Sunday School Union, held at Salt Lake City, April 9, 1922.

We learned tonight that there are in the Church seven hundred and fifty-three Sunday Schools in the missions. We do not know just when the first mission Sunday School was held, but we do know that there was a Sunday School held in England as early as 1843. Brother John Crook of Heber City, wrote a letter in the *Juvenile*, August 15, 1899, in which he refers to the martyrdom of the Prophets Joseph and Hyrum Smith, stating that he, the writer, was a boy and learned of that event in the Sunday School held in 1844. Since that time Sunday Schools have been organized in nearly all parts of the world; and today we have engaged in this wonderful work in the missions, over five thousand officers and teachers.

And here tonight I would like to refer to another group of Church schools not reported under any other auspices. It was our privilege to find eighteen well-established schools throughout the missions, meeting not just on Sunday but every day of the week excepting Saturday; and those schools conducted without one cent of expense, either to the government, to the Church, or to the students and pupils. Who rendered this service? Your boys. You contribute to it by the money that you are sending to your sons and daughters. These schools are not insignificant. They form one of the most commendable phases of missionary labor in the islands and elsewhere throughout the world. They offer a good education and exert an uplifting influence. These remarkable institutions, as we may well call them, elicit favorable comment and worthy commendation from the leading officials in the various nations. Even the inert and apparently prejudiced governor of Upolu had to acknowledge that he had heard good reports of the Mormon schools; and the Prince Consort of Tonga, who at the time we visited his country was

acting premier, thought our school work most commendable. With the school at Laie, there is established a plantation consisting of approximately eleven thousand acres. With the organized and well-established schools and villages in Samoa there are associated cocoanut plantations valued at from thirty to fifty thousand dollars. In New Zealand, the agricultural college we have there is one particularly well-established, and is one of the schools to which great attention has been paid, not only by the officials of the Maori race, but by the peoples of Tonga, Samoa, and as far off as Tahiti. I wanted to bring in these schools with the Sunday Schools so that you will have an idea of what the educational system of the Church is doing for the uplifting of the peoples of the various nations.

OUR MESSAGE TO THE MISSIONS

Now may I introduce you to some little details in these mission Sunday Schools? We are prone to think that our duty is to carry messages to the missions; and we have a message of the personality and divinity of God and His Son, Jesus Christ, and the restoration of the gospel through the Prophet Joseph. The responsibility of bearing that divine message is upon us. Israel, hear it and heed it and carry these glad tidings! Fellow workers, prepare to give it! Prepare your sons, your students, boys and girls, alike. Go forth with power in bearing that testimony.

MISSION MESSAGE TO US

But I am going to ask you tonight to hear a message or two from some of those little mission schools. First, I am going to take you over to Japan. I wish you to view that little group of Sunday School children in Tokio, on December 25. I wish you could have met them as we met them. I wish you had attempted to shake hands with

them as I attempted and blushed when they wondered what I wanted to do with them. The Japanese do not shake hands, but they are very courteous and among the most graceful people in all the world. Eighty-five children, boys and girls, in their kimonas, with their sandals at the doorway, met that Christmas morning as a Mormon Sunday School, and rendered their Christmas program. Ninety-eight per cent of those present were not members of the Church. And that night at the Christmas gathering, one hundred and eighty parents and friends sat cross-legged on the floor, listening to one of the most interesting and ably presented Christmas programs that I have ever heard in my life. Did you note tonight the Japanese brother who repeated one of the Articles of Faith, and how effectively he gave it? Imagine a hundred or a hundred and fifty little Japanese boys and girls all with that same energy giving it, and then you will begin to understand the spirit that was in that Sunday School.

I was introduced to many successful Sunday Schools, while abroad, some that would excel most of the schools in Zion in decoration, in decorum and in general exercises. I will take you to a Laie school tonight and introduce you to Charles D. Broad, the superintendent, whom some of you know. He was superintendent of the Laie Sunday School for nine years, during which time he was never tardy, and absent only once, and that day his little boy lay dead in his home.

To New Zealand I will take you next. I want you to picture a tent as large as an ordinary circus tent. It is Sunday School session of conference in the Hui Tau. The children are assembled on their beds and mats; but they are so intent that not one child stirs; not one so far as I could see left that tent during the exercises.

In Samoa next, visit the Sunday School session of conference, the first

ever held in Samoa, so far as President Adams knew. We had asked the children to be seated in front in accordance with their years and their classes. The Sunday School began at ten minutes to eight in the morning. At fifteen minutes to eight, every child was in his place, and every one punctual. I saw no member of that school come in after ten minutes to eight. They had never before been seated that way, but so careful had been their superintendent and the teachers in carrying out that suggestion that the children were arranged in accordance with their ages, not seated tier to tier irregularly. It was a beautiful picture; every detail had been carried out as we had suggested.

You will find good Sunday Schools in Brisbane, Sydney, Melbourne, Hobart, and Adelaide. We visited these towns, and the representation was that the schools in the other towns were doing excellent work. I call your attention tonight to a report of the Sunday School held in Adelaide on week before we were there: "Theological class, one hundred per cent punctual, and one hundred percent prepared; Second Intermediate class, one hundred per cent punctual, one hundred per cent prepared; Primary, one hundred per cent punctual, one hundred per cent prepared." It is but fair to state that the attendance was scarcely sixty per cent that day; but of those who were present, that excellent record stands as a credit to them.

Now, what are these messages? The message from that school in old Japan is the message familiar to you but vital as ever—the message of enlistment. Remember the elders in Tokio had a Sunday School composed of ninety-eight per cent non-members. These mission presidents who sit before me can give you reports of schools in their mis-

sions made up largely of non-members. Follow their example and seek new members. Get the message to your boys and girls here. "Out in the desert they wander, hungry and footsore alone." Teachers, you are missionaries; go out and find them and bring them in. Did you see the "Return of Peter Grimm?" Have you read that book? If you have not, read it. And pause on that beautiful statement where Peter refers to that little unfortunate boy. Peter says many a child is born a little soldier in this world, and handicapped in the fight from birth to death. Find these little handicapped soldiers, put your arm around them, and bring them into the Sunday School. They will bless you for it some day, and God will bless you always, for they are His children, and forty per cent of our boys here at home need your invitation, your guidance. Let that message be to you from the old Japanese boys and girls who are studying the truth, boys and girls who someday will accept the truth, though it is very difficult for them to see it now.

What is the message from Laie? **Dependability.** Brother Broad, as officer and teacher, had made a promise to meet these children, and for nine years he kept that promise. He could be depended upon. Several references have been made throughout this conference to Dr Carver's excellent remarks—a great compliment to that educator, I think—and the reason that so many references have been made to his addresses is because he spoke the truth. In his address at the University of Utah he referred to the quality of dependability, naming as the requisites of this virtue **honesty** and **sobriety**. I merely mention this and ask you to read what he said. But in the application of your duty, let every of-

ficer and teacher resolve tonight to be dependable. Let the children learn that lesson, not only by what you say but also by what you do. If you get their love they will follow you, and thus grow to dependability not only in the nation but dependability in the kingdom of God.

What is the message from New Zealand? **Self-control.** Oh, what is more beautiful in our schools, what is more beautiful in our public gatherings anywhere, than to see children exercise self-control, not only in refraining from whispering and shuffling, but from moving from their seats to get a drink of water or going out before the exercises are closed. Let us teach our children by example not to leave the public gathering when exercises are being rendered. It is a wonderful lesson.

Samoa gives you the message of **responsiveness**. Oh, if each of the teachers would only respond to the invitation to come to Union meetings; if the boys and girls would only respond to the invitation to prepare their lesson; if they would respond to the invitation to participate in class work, what a mighty educational force a Sunday School Union would become! It is great as it is, but it is only sixty per cent in efficiency of what it might be, if we will accept tonight the message of responsiveness.

Adelaide, with the one hundred per cent record on August 14, 1921, gives to the Church a message of **preparation**. Teachers, it is an old story sent out, but it is ever new. You can not hold those children unless you have something for them. Not only that. You ought to dress those thoughts, dress your recitation, dress your methods, in a garb that will be attractive, and pleasing to them. You can do it. It is not hard if

you will only think, if you will only study, if you will only pray.

There are only two other missions to which I have referred, with whose message I am going to close—Tonga and Tahiti. Not many of you know where the Tongan mission is. It is one of the most beautiful groups of islands in the South Seas and has a climate that is superb. The people are just as warm-hearted, as are the other Polynesians, a little more dignified, perhaps, than some, a little haughty, the people being ruled by their own queen, a little government consisting of only twenty-five thousand people, under the directorate of Great Britain. The people are rather cool toward the Mormons, principally because the ministers object to the natives joining the "Mormon" Church. The acting premier told us this opposition was certainly not because of any funds that the Church took, but because the ministers thought the membership of the sectarian churches was being depleted. There was a Mormon at Vavau who, at the death of one of his relatives, was entitled to a seat in the local parliament, but he was a Mormon, and they did not want a Mormon there. A friend of his said, "I can get him to give up his religion." This friend went to the Mormon and said, "If you will give up that Mormonism, the queen will make you one of the Premiers and give you a voice in the government." He was entitled to it. He would have control of his proportion of the islands, which he would distribute among the natives; they would not own it, but they could live on it for one dollar per acre per annum. "But you must give up the Mormon religion" the friend said. "Do you see this island?" replied the native Mormon, pointing to Vavau then looking toward all the group of islands in the vicinity he

continued, "If you were to give me all those islands forever it would not tempt me one moment to give up my testimony of the Gospel of Jesus Christ. You may go back and tell them that."

The same message comes from Tahiti, under the French government. There a pure-blooded Tahitian is captain of the schooner that carries the mail from Papeete on the island of Tahiti over to the Papeete Lou Archipelago islands. One day the French governor and his staff were visiting the schooner on a tour of inspection. Preparations were made, the ship decorated, champagne and wines brought in by the crew for the entertainment of their guests. One man noticed that Captain Vaio had not made preparation for his wine or his cigarettes. Right toward the last, one of them said, "Captain, what are you going to contribute?"—"Lemonade" was his prompt reply. Lemonade in that country is almost like our soda-water. There was manifest among his associates a sigh and a sneer, but he meant what he said. I want you to picture it, as it is,—the captain of that vessel in a country under French government where wine is used as readily as water is here. Furthermore, it was his duty as captain to lead in the toast. When the time came, he took his place, and taking up his glass of lemonade bade welcome to the governor and the staff, but asked to be excused from passing champagne; and there, in the fearlessness and strength of his priesthood, he said, "I am a member of the Mormon Church; I teach each Sunday the boys and girls of our branch to keep the Word of Wisdom. I cannot pass you this intoxicating liquor, and then go before my class next Sunday and teach them not to take it. You will kindly excuse me." He did not know, and his associates in the

crowd did not know but that it meant his dismissal. But the governor, true man that he was, and as every true man should be, arose and in response said: "I congratulate the owners of this vessel upon having a man who is temperate in his habits and who is sufficiently fearless to stand by his convictions." That was in February, 1921, and we were there in April, and he was still captain of that vessel and may be to this day, and I hope will be till he resigns. I hope that he will be captain of one of our own vessels some day for we need one there very much. The ministry needs Captain Vaios as Sunday School teachers—men and women with the courage and the strength of character that enable them to be true to their convictions. Stand by your faith. Shame on that teacher here in Zion who has less courage than the Tongan elder and Captain Vaio, dusky sons of the South Seas. Yes, their

color may not be so white as yours, but I tell you their hearts are white and their souls pure.

So, in conclusion, fellow workers, consecrate your lives for the salvation of the world. Teach them that God is the Father unto whom they may come for help at any time; teach them by example to live lives of purity and chastity that they may be worthy to come into the presence of that Father, into the presence of the Holy Spirit each Sunday. God grant that throughout Zion, throughout the world, Sunday School teachers may be in every sense of the word true Latter-day Saints. Win the indifferent, study self-mastery, be dependable, always prepared and ever true, pure, chaste, god-fearing, men and women, true followers of Jesus Christ, the Redeemer of the world, who said: "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God." Amen.

Keep A-Hustlin';

By Annie Malin

Let's not waste time in idle dreams,
Let's not waste time in useless work,
But keep a-hustlin', so we'll taste the joy
Unknown to those who duties shirk.
A righteous effort always brings its pay—
Let's keep hustlin', hustle every day!

There's work enough for every earnest heart
There's work enough for every willing hand.
Forgetting self, remember those in need,
Who battle for the right in every land.
We are the ones who have a debt to pay,
'Twill keep us hustlin'—hustlin' every day.

We have no time to count the cost—
While there is need of busy hands
Let's get to work, our duty do
As each one sees and understands.
We've got to fight in every needed way
So keep a-hustlin', hustle every day!

Historic Spots in Utah

Olden Days in Ogden

By Howard R. Driggs

Ogden is one of Utah's cities that reaches into the pre-pioneer days. Its name comes, indeed, from one of the old fur-trading trail-blazers, Peter Skeen Ogden, who, way back in the "Twenties," made the sheltered coves around where the city now stands, his winter rendezvous. "Ogden's Hole"

during the winter. And he continued to hold British sway in these parts—the farthest south, by the way, the Hudson Bay Company did come—until the free American trappers under Sublette, Fitzpatrick and Bridger crowded Ogden out of his "hole" and forts.

The rivalry between these two different camps of fur-traders was worked up on several occasions to a fighting pitch. At one time the Americans stampeded Ogden's horses. Some of the Britishers also deserted the Hudson Bay Company and came for better pay into its rivals' service. The Scotch leader, seeing he was playing a losing game, prudently withdrew back to the British stronghold on the Columbia.

The Americans remained to trap and to trade until the fur-business itself became a losing game; then they withdrew—all but one, Miles Goodyear, who still clung mainly from force of habit to Ogden's rendezvous. It was here that the Mormon pioneers found him, in 1847.

Captain James Brown, of the Mormon Battalion, returning from California with a goodly sum of back pay collected for the troops, forced by illness to remain in Pueblo, went up to Ogden and bought out Goodyear. His claim, held by a kind of shadowy Spanish grant, his log stockade and cabins, some ponies, cows and goats all went with the sale. Captain Brown, with some of his Battalion boys, took possession, while the old mountaineer with his Indian wife and children and other followers pulled up their tepee stakes and wandered off to some other mountain retreat.

The son of Captain Brown, still living in Ogden, gave some interesting



PRESIDENT L. W. SHURTLIFF STANDING BY TREE PLANTED BY BISHOP CHAUNCEY WEST, OGDEN, UTAH

it came to be called by the old mountaineers.

There is some question as to whether the "hole" was the little valley in which Huntsville now stands or the sheltered retreat at the mouth of Ogden Canyon.

But no matter: The old Hudson Bay Scotch leader was wont to trail into this pleasant place out of the forbidding deserts of the West and the lava lands to the north to recuperate



OLD MILES GOODYEAR'S CABIN, OGDEN, UTAH, PRESERVED AS A RELIC TO BE PLACED UNDER A CANOPY IN CITY PARK

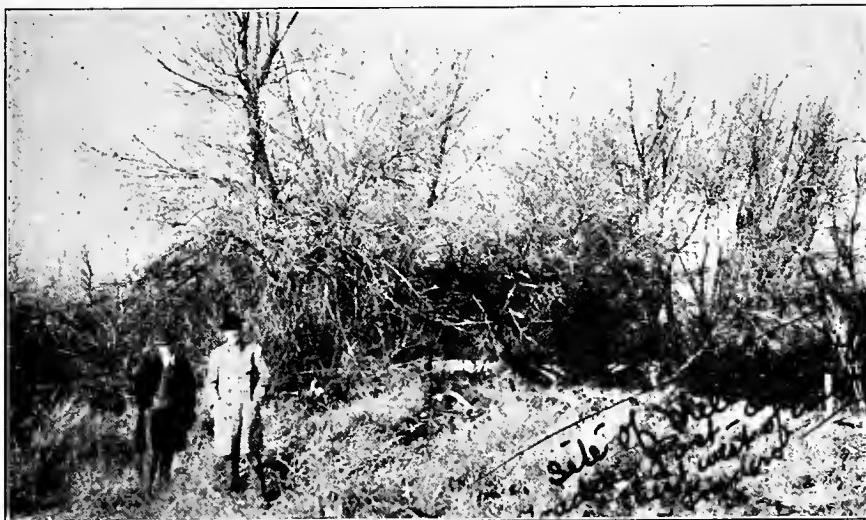
pictures of the newly acquired fort. "The houses," he said, "were low, dirt covered structures. I remember when we first went there that some of the goats had leaped upon the cabin and were feeding on the grass and weeds growing on top."

"The stockade was built down

among the willows near the Weber River. In the spring after father had purchased it, the high waters came and we were obliged to move on to higher ground. The cabins were taken log by log and rebuilt. The new stockade was called "Brown's Fort." It stood a few blocks to the south of



JAMES BROWN, SON OF CAPTAIN JAMES BROWN WHO PURCHASED GOODYEAR'S STOCKADE, STOCK AND CLAIM



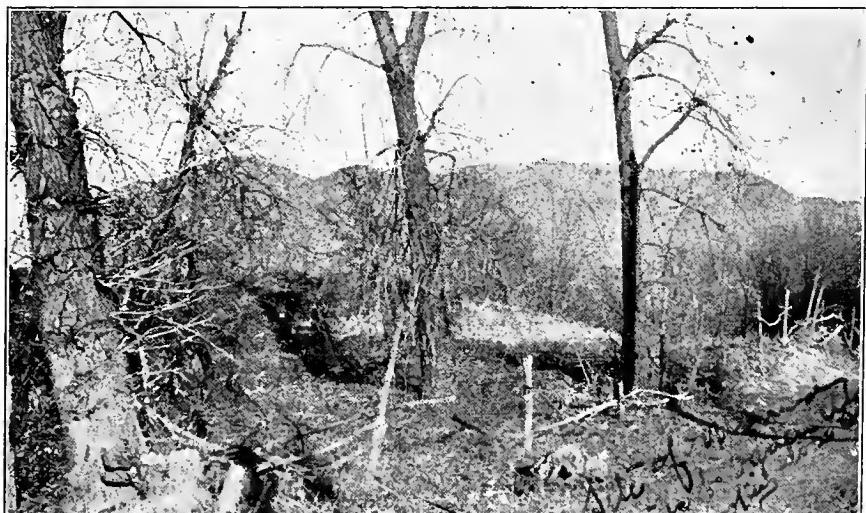
SITE OF MILES GOODYEAR'S FORT, OGDEN, UTAH, SUPERINTENDENTS FRANK M DRIGGS (LEFT) AND KARL HOPKINS (RIGHT)

the Union Depot. The Goodyear stockade was just back of the Utah Construction Company's property."

It was through the good graces of President Shurtliff that this first hand knowledge of the earliest Ogden was found. In company with this revered

leader, about a year ago, Superintendents Karl Hopkins, Frank M. Driggs and the writer made a flying visit to these and other historic spots in Ogden.

President Shurtliff was full of rare historic reminiscences. He told not



SITE OF MOUND FORT, OGDEN, UTAH, SOUTH WEST CORNER

only of the old forts mentioned, but gave a vivid picture of the first Indian outbreak in Ogden. The Shoshones at that time were stirred to take the warpath during the same year (1853) and in about the same way that the Utes under Chief Walker were stirred to start the "Walker War." A white man by the name of Stewart, during an altercation with the red men, killed an Indian near Ogden, as James Ivie had killed an Indian near Springville.

The result was a double fight for the settlers, with the Utes on the south and the Shoshones on the north. During this time the pioneers everywhere rushed to building forts for protection. Several were built in Ogden.

Mound Fort, one of these, faced on what is now Washington Avenue, out toward Five Points. Some remnants of this old fort may still be traced, though its mud walls have all but

crumbled away. We could hardly have found them but for our Pioneer guide's help.

The Ogden people have found and are preserving one of the old cabins which stood within the Miles Goodyear stockade. They should mark at once the site of this pre-pioneer settlement in Utah—the only one, it seems, that was here when the Mormon vanguard arrived.

Again must we sound the warning that those who can give us first hand, precious facts about these earlier days are rapidly passing away. President Shurtliff, the fine old stalwart, has recently left us. My hope is that his rich reminiscences have been saved in full. It was a rare privilege to listen to him and a real pleasure to be able to gather through him and keep these few memories of olden days in Ogden.

America, We Stand by Thee

By Isabelle Ruby Owen

America, my native land!
For thee my heart is longing.
Where Liberty and truth shall stand—
Where loyal hearts come thronging.
Unfurl thy banner; let it float
O'er home—and land—and sea.
Loud rise the cry from every throat,
America, we stand by thee.

America, my native land!
For thee my heart is beating.
Brave sons of thine put forth their hand—
True hearts extend a greeting.
Unfurl thy banner; send it forth
To float from sea to sea;
Let every nation heed its worth.
America, we stand by thee.



CHAPTER XII

As the young man knelt before him, Zeniff felt a sudden assurance that he was not a stranger. There was familiarity in his form and carriage and in the gloss of the long black hair with its silkiness of texture which made the king fancy he had seen the boy before.

"You have served our people well," he said, "and it becomes my duty as well as my privilege to reward you. Is there in my nation any position of trust and honor which you desire to hold? Speak boldly. Your requests are granted."

"The king is very generous," replied Ben-Oni, "but I am not fitted to serve him in many ways. My father was a scout and I have lived a great deal in the world of trees and flowers. If the knowledge I have won in service to the Lamanites is worth anything to the king, I shall rejoice at the privilege of offering him my best efforts in my time of need."

"That is not a boon you ask for yourself, but an offer to make us still more indebted to you. We shall gladly accept your services and you shall lead my scouts when the Lamanites come again to battle. Now state some reward that we may give you."

"I am ignorant of much of the learning of my people. If the king will grant that I may become a Nephite in all that the name implies, and consider me his true subject, I shall be ever grateful for his kindness."

"It is well and modestly spoken, and it shall be fully granted. You shall have the best teachers in my kingdom, for less than the best would be

unworthy to help you. Have you any friends among the Nephites with whom you desire to make your home?"

"There is not in the world any one of my own blood," replied the boy, "and I have among the Nephites no friends of more than one day's standing."

"Then," said Zeniff, "you shall henceforth be considered my own son and live in the palace of the king as a brother to Noah and Velma."

Ben-Oni bowed again, and for a moment hesitated to speak lest he betray the emotions that surged over him. Then he said, gravely, "I hope that I may repay, in some measure, with my service, the goodness of the king."

"Now tell me," continued Zeniff, eagerly, "who were your family? Did I know them in my youth? What became of them?"

"My father was killed in the first great massacre," answered Ben-Oni. "I do not remember him very well. My mother was preserved a prisoner for her great beauty, and taken to the court of King Laman. For my sake, she endured the life of a king's favorite, but when she lost hope of longer preserving her virtue, she gave me into the care of a dear friend and departed into the night. What became of her no one knew, but I am sure she found that which was better than dishonor. The friend was a mother to me until she too died, a year ago."

"You have not yet told me their names," prompted Zeniff.

The boy hesitated, flashed a merry smile, and then said, "I was hoping that the king might guess their names from my resemblance to them."

In the certainty that swept over Zen-

iff, at the boy's words, was mingled a conflict of emotion. He seemed to stand again in a moonlight garden with two others and hear a girl's confident voice choosing. And then all the doubt and disappointment of the past years and their fruitless search and unrewarded effort swept from his consciousness and his immediate surroundings became again a forest glade and a boy with a look of prophecy in his

eyes repeated the promise that God gives better things than man can desire.

A king no longer, but a man with all a man's memories and hopes and fears, he stepped down to the boy and with both hands on his shoulders gazed steadily and long into the face and eyes that met his with such smiling steadiness. Zeniff spoke slowly and with assurance, "You have her clear



THEY HAD STOPPED NEAR A ROSEBUSH

skin and brown eyes, and the gloss of your hair is hers. But your form is that of the man who won my sweetheart from me, and your speech is his as well. You are the son of Helam the scout, and Velma who was adopted into the family of Om."

"You are right, O King," replied Ben-Oni, "and to my own people, my name is not Ben-Oni, but Ben-Helam, for my father."

"Who is the friend who cared for you after your mother left?" inquired the king.

"The friend who cared for me, was the sister of Zeniff. We remained unknown to you because the Lamanites used every means in their power to keep us hidden, and because the woman who had been as a mother to me, said that she would rather die unknown among a people who had ruined her than to reveal her name to her only living brother and suffer from his injured pride."

Zeniff hastily dismissed from attendance upon him all those who had lingered in the court save his son and daughter, Amulon, Gideon, and Ben-Helam. Then he turned to the latter and demanded the details of his life among the Lamanites, the incidents of the death of his family and friends and the means he had used to escape from the guards set to watch him, and to render such aid to the Nephites as he had given the day before.

It was a long story, but the young man told it with such quiet intensity of feeling, such unusual touches of humor and such quaint hints of philosophy that they listened fascinated until far into the night.

As they were separating to retire for the night, Ben-Helam took from a secret hiding place in the girdle that supported his sword a small folded parchment and handing it to Zeniff told him that it was a message from his sister, which she had told him to

keep until he could give it to Zeniff in person. The king took it, but postponed reading it until he could do so by daylight.

When morning arrived, affairs of state were so pressing that he could find no free moments for personal affairs, until the day had fled and the sun was about to set.

Then, weary from his many duties, and eager to read the message where he could not be interrupted, he sought a small arbor in the garden where he frequently went to secure peace from the worries of the day.

As he approached it, he heard voices inside, and paused to consider another resting place. But the words of the speaker arrested his attention.

"You must realize how sorry I am, Ben-Helam," it said, and Zeniff recognized the voice of his daughter. "It was cruel of Noah to say such foolish things. But I know he did not really mean them, and he would never have thought of them himself, if Amulon had not suggested such things to him. Noah is not nearly so bad as he seems, but he will do what Amulon suggests; that is why he insulted you."

"I appreciate your kindness, princess," came the quiet voice of her companion, "but Noah's words might well be considered true, whether he meant them or merely repeated Amulon's suggestions. I have no real right to live in the king's household. I am a beggar, in that sense. And it is a fact that so far as education is concerned I might well be called more Lamanite than Nephite. I think I should leave at once and find a place where I should be more welcome."

Velma's tone became more pleading as she replied; and her father, listening, fancied he caught the sound of Remalia's voice in their child's words:

"That would be more unkind than Noah was," she urged, "for he does not have any higher standards of kindness than Amulon persuades him to use. But



"HE SAT DOWN ON THE RUSTIC BENCH PROVIDED AND EXAMINED THE PARCHMENT"

you know that you ought to be considerate of others. And you know how much my father desires to have you stay. Your father was his friend and he loved your mother. That is why my mother gave me the name of Velma. You are almost like a son to

him already, even if Noah does pretend to think you are not desirable as a brother. I want you for one, because I am sure you would be nice. He and I used to have so much fun together, before Amulon became his companion, and now I get lonely.

Amulon may try to make things unpleasant for you at first, because he is so jealous of any one who gets more praise than he receives. But Noah will soon find that it will displease father if he is unkind to you, and he will learn to like you for yourself, and I—I like you already, and I shall be greatly insulted if you refuse to accept me for a sister. It is a grave thing to insult a princess," she added with a laugh.

Unable to restrain his interest, Zeniff stepped quietly to the entrance of the arbor and caught sight of the two within. It seemed to the man who had lost his youth before he became old, that never had he seen a more typically youthful picture than they presented.

The girl's soft golden hair, catching flickers of the long rays of sunlight through the screen of leaves, framed a face whose sweetness was like that of the angel who had been her mother. The half-pleading, half-pouting expression of her lips was one which her father recognized as enough to intoxicate a man of far more experience with the enchanting tricks of the feminine nature than Ben-Helam could possibly have. And he, too, was handsomer far than an ordinary youth has any right to be, with his young strength and clean honest face.

"I am sure you will make a delightful sister," replied the young man, who, to Zeniff's certain knowledge could not long deceive even himself into believing that he desired her only for a delightful sister, "and I think I can bear with any insult from your brother that Amulon's insolence may invent, and forgive him whole heartedly for your sake."

Zeniff stepped quickly aside as they turned to leave the arbor, and then remembering his own errand there, he sat down on the rustic bench provided and examined the parchment

Ben-Helam had given him the night before.

"They have told me you have children," it said, "and so I am sure you are content. But I want you to know that Velma loved you, and although Helam was an ideal husband to her while he lived, she could never forget her girlhood's sweetheart. If you have the opportunity, be a father to her son. He is worthy of the best there is in life. God bless and keep you and reward you for all righteousness.—Sister."

Several times he read it, and then turned to view with contemplative eyes the glories of the sky in which the sun had now set. Again he caught sight of the two whom he unconsciously characterized as the son of Velma and the daughter of Remalia. They had stopped near a rose bush, and the girl was picking a flower. She held it out to him, and Zeniff's heart contracted in sympathy with the thrill he fancied it must be to the boy to be thus graciously treated by the first white girl he had ever known. Watching them, the words of his wife's song came again to his mind and he whispered softly:

"Though life refuses to yield us
The prizes we esteem above
All other prizes—the future
Holds Heavenly promise of love.

Just work for the joy of working
For the things that are worth while,
Till we find our reward in the future,
And our joy in the father's smile."

Those last words held for him now a double meaning. "It is well for man," he said softly to himself, "that God does not let our efforts be entirely wasted, but provides means whereby our mistakes may be rectified by the next generation. It is well, that however sad the sunset may be, there is still the promise of a sunrise on the morrow."

(The End)

EDITORIAL THOUGHTS

JUVENILE INSTRUCTOR

Organ of the Deseret Sunday School Union

PRESIDENT HEBER J. GRANT, Editor
GEORGE D. PYPER, Associate Editor
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Salt Lake City, July, 1922

Wise Sayings

Adversity is the first path to truth.
—Bryon.

Of all vain things excuses are the
vainest.—Birxton.

The first lesson in Christ's school
is self-denial.—M. Henry.

He deserves small trust who is not
privy counselor to himself.—Ford.

Humble love, not proud science,
keeps the door of heaven.—Young.

The man who trusts men will make
fewer mistakes than he who distrusts
them.—Cavour.

They are the true disciples of Christ,
not who know most, but who love
most.—Spanheim.

Life is a quarry out of which we
are to mold and chisel and complete
a character.—Goethe.

It is a maxim with me, that no man
was ever written out of a reputation
but by himself.—Bently.

Show me the man who would go to
heaven alone, and I will show you one
who will never be admitted there.—
Feltham.

It is heaven upon earth to have a
man's mind move in charity, rest in
providence, and turn upon the poles
of truth.—Bacon.

Life is a journey, not a home; a
road, not a city of habitation; and the
enjoyments and blessings we have
are but little inns on the roadside of
life, where we may be refreshed for a
moment, that we may with new
strength press on to the end.

It is not work that kills men; it is
worry.—Work is healthy; you can
hardly put more on a man than he can
bear.—But worry is rust upon the
blade.—It is not movement that
destroys the machinery, but friction.—
H. W. Beecher.

Hold on, Boys

Hold on to virtue; it is above all
price to you in all times and places.
Hold on to your good character, for
it is and ever will be your best wealth.

Hold on to your bad hand when
you are about to strike, steal or do
an improper act.

Hold on to the truth, for it will
serve you well and do you good
throughout eternity.

Hold on to your good name at all times, for it is much more valuable to you than gold.

Hold on to your temper when you are angry, excited or imposed upon.

Hold on to innocence with a tighter grip than you hold on to life.

Hold on to God. He is the best treasure of earth and heaven.—*Exchange*.

Did You Say It?

"I liked that sermon this morning," Annette said, slipping her hand into her friend's arm at the church door. "It was so interesting, I was sorry when it was done."

"Did you tell Mr. Goodrich?" Charlotte asked.

"Tell him? Dear me, no!" Annette laughed. "Don't you suppose Mr. Goodrich knows when he preaches a good sermon, without somebody telling him?"

"I'm sure I don't know," Charlotte replied thoughtfully. "Even if he did, it seems to me he'd be pleased to hear it from somebody else."

"That sermon fell flat," Mr. Goodrich told himself an hour later. I wish Annette could have heard how tired and discouraged his voice sounded. "I fancied the subject would appeal to the younger people, but I'm afraid I'm losing my hold on them. Even Mrs. Tucker didn't stop to say she 'enjoyed it,' and she almost always does."

It would have been a mere trifle for Annette to tell Mr. Goodrich how much she enjoyed his sermon, but it would have made the rest of the day brighter and happier for him. "Do not be chary of appreciation," Philips Brooks once said, "Hearts are unconsciously hungry for it."—*Unknown*.

Story-Telling

The teacher who is not a story-teller and who can not graphically describe the scenes and stories of the Sunday's

lesson to the scholars lacks one of the fundamental principles of the teaching of children.

How did Jesus tell the crowds of people away back in the old lands the truths that they needed to be told? Why—by story-telling, of course. He hardly ever spoke to His disciples without using a parable to illustrate His meaning.

There are two ways one may develop the art of story-telling.

1: The teacher must attend a teachers' training class, or study from a teachers' guide-book.

2. The teacher must practice, practice, practice. Each time she tells a story, she will grow more efficient as a story-teller.—*Exchange*.

Looking Back

God calls us back in strange, sweet ways,

Along the paths of childhood days—
The chuckling of the chestnut leaves,
The music of the dripping eaves,
A little room, a trundle bed,
A tender hand upon our head;
An evening breeze that softly croons,
Ablend with mother's sacred tunes.

The memory of a Sabbath day,
A prattling group, a sunny way
Quiet, restful, sweet, that leads
Through cowslip-jewelled lanes and
meads;

A red-roofed church, a crowded pew,
A solemn bell, a message true,
An earnest plea; the joy, the tears—
They call to us in grown-up years.

The forms around the fireside bright,
Still gather with the falling night;
The brown, old clock is striking nine;
A psalm is sung, the word divine
Is read: and then, all kneeling there,
A father's voice is heard in prayer.
Through these sweet paths that we
have trod.

In youth, we find our way to God.

Anne Porter Johnson, in The Family Herald.



SIGNS of the TIMES

By J.M. Sjodahl

Although the great war was ended almost four years ago, the war clouds have not yet entirely disappeared.

FROM GENOA TO THE HAGUE

Important problems that came before the Genoa conference were unsolved when that gathering suddenly adjourned, May 19. Among them were questions pertaining to the foreign indebtedness of Russia and the Russian counterclaim for compensation for alleged damage done by revolutionists supported by the Allies; and also the rights of foreign owners of property in Russia. It is generally understood that an agreement must be reached on these questions before Russia can obtain the financial aid necessary; or, which amounts to the same thing, before the return of general prosperity and lasting peace can be looked for. And so the intention is to enter upon an examination again of the Russian problem, in a conference at the Hague, to be opened June 15.

I fear the prospect of success at the Dutch capital is even less encouraging than it was at Genoa. The United States has again declined to be represented. That leaves the house without a roof, as it were; without adequate shelter against storms. M. Tchitcherin had declared that Russia cannot recede from her position as defined at Genoa. That gives France an opportunity to withdraw, if she desires to do so. Furthermore, France has just entered into a military agreement with Rumania. But that country had previously a similar agreement with the so-called "little entente." That is to say, France is now the leading power in a group, consisting, in addition to herself, of Belgium, Poland, Jugoslavia, Rumania, and Czecho-slovakia, containing, perhaps, 125 million people

in all, with immense military resources and big armies ready to strike at short notice. There are, therefore, now, as before the war, two great international military combinations in Europe, France dominating one and Germany the other, by virtue of the Rapallo treaty with Russia. These are clouds on the political horizon.

But there are also some lights.

THE LEAGUE OF NATIONS

The fact that the League of Nations, notwithstanding disadvantages, is functioning successfully is one of these. At the recent session of the Council of the League at Geneva a treaty between the German and Polish representatives was signed, ending the controversy on Silesia. The Albanian dispute was settled by the League's assuming a protectorate over the disputed territory, temporarily. The High Court of International Justice has opened its doors to Germany, Russia, Hungaria, Turkey, and Mexico, and the Secretariat of the League is about to invite Germany and Russia to cooperate with other countries in the transport and health service.

Such genuine efforts for international good will inspired our Vice President, Mr. Coolidge, to say, on June 7:

"The league of nations, whether successful or not, whatever imperfections may be contained within its terms, is at least an attempted expression of a noble aspiration for the world association and understanding."

THE WAR DEBT

The U. S. Debt Funding Commission, charged with the duty of handling the war debt of the Allies to the United States, amounting to about eleven billion dollars, has notified the respective governments that the commissioners are now ready to begin negotiations.

The plan is to convert the amounts due into securities payable in 25 years.

Senator Reed Smoot is a member of that commission. His appointment is certainly a distinguished honor to the State of Utah as well as a recognition before all the world of his great personal ability and integrity.

The other members of the commission are, Secretary Hughes, Secretary Mellon, Secretary Hoover, and Representative Burton, of Ohio.

A CHINESE DRAMA

The civil war in China is one of the signs of the time.

In 1911 the old Manchu dynasty was overthrown and a republic proclaimed. But the new government lasted only six years. In 1917 the country was divided. One government was established at Pekin and one at Canton. A short time ago the military governor of Manchuria endeavored to capture Pekin in the interest of the Canton government, but he was defeated by General Wu Pei Tu, who offered the presidency to Li Yuan-Hung, the president who was deposed in 1917.

The parties were fighting, ostensibly for the re-unification of China, but possibly also for the gratification of personal ambition. There were at least three men, each of whom craved the distinction of being the Abraham Lincoln of the torn Chinese republic. On June 11 Li Yuan-Hung resumed the presidency.

A point of outside interest is this: The awakening of the giant of Asia has come at last. On the battle fronts in the Far East all the horrors of "civilized" warfare were in evidence. Poison gas, tanks, machine guns, airplanes, and heavy artillery had taken the place of "savage" battle-axes, bows and arrows, and thousands of men were slain in a single engagement.

This adoption of civilization by China means that the country will be entitled to the same consideration and

respect as Japan enjoys in the councils of nations.

BACK TO THE BIBLE

Among the American churches there is at present a remarkable movement which may be characterized as a tendency back to the Bible, literally understood. Those interested in this movement are called "Fundamentalists," because they believe in a return to fundamental principles. They are found among Baptists, Disciples, Congregationalists, Presbyterians, and, to a less extent, among Methodists and Episcopalians. Their tenets are stated by Dr. J. C. Massey, a Boston Baptist minister, thus:

"I know no Christ but the Christ of the Bible. Of his holy person seven essential facts are set forth therein. These are: His supernatural birth, his sinless life, his vicarious death, his bodily resurrection, his glorious ascension, his present indwelling of and lordship over the believer, and his triumphant return."

They emphasize particularly the last of these points, and proclaim the coming of the Lord in glory, declaring that his advent is near.

Is not this another illustration of the fact that the Gospel, through the faithful missionary work of the Elders and the literature of the Church, is permeating, "leavening," the religious thought of the world? Since "Mormonism" made its appearance most Christians have given up their once orthodox ideas of hell and the devil, and the awful doctrine of the damnation of infants. Many of the sects are practicing healing, as taught by the Latter-day Saints. Some are beginning to believe in tithing, the Word of Wisdom, and salvation for the dead. A few are looking into the doctrine of the eternity of the marriage covenant with deep interest. And now the Fundamentalists have taken up the very keyword of "Mormonism," the very truths for which the martyrs laid down their lives at Carthage. Verily,

"God moves in a mysterious way
His wonders to perform."

LAW ENFORCEMENT WEEK

The week beginning June 18, was set apart by the First Presidency of the Church for the consideration in the meetings of the wards and auxiliary organizations, of the subject of law enforcement.

The importance of this subject was brought to the attention of the Latter-day Saints by President Anthony W. Ivins in his remarkable conference address on April 6. He said, in part:

"Notwithstanding our ages of endeavor to establish suitable conditions for the stability and protection of society, lawless men walk the streets of every city of our land, who rob and kill for gain; secret combinations ride and burn and destroy by night, who, if apprehended, which is rarely the case, are seldom convicted by our courts and juries."

He added:

"Selfishness; ambition for wealth, which under our present system brings power; disregard for law when it conflicts with our personal interests; the combination of wealth through great corporate organizations, for the purpose of exercising control over the law-making bodies of our country and the courts by which the law is administered, are

among the dangers which menace the world and threaten us."

The facts here set forth are generally recognized, and many public men have spoken words of warning that should be heeded. For instance, Judge Kanavaugh, of Chicago, a few days ago made the statement that in the United States there are about one hundred murders a year for every one million of people, while in Canada there are only thirteen. (A. P. dispatch, June 2.) There is something radically wrong in a country where human life is as unsafe as it is in the United States.

When we deplore lawlessness we generally have in mind the greater crimes, such as murder, robbery, violation of the laws of chastity, and perhaps fraud and deceit in business transactions. But President Ivins, wisely, called attention also to selfishness and greed, and the shortcomings of courts and legislatures, as menacing dangers. And so they are. They are the very root of the evil. Paul (2 Tim. 3:1-5) added "disobedience to parents" and "lovers of pleasure more than God," thus completing with one master stroke of the pen a striking picture of our day and age.

The Tongue

"The tongue destroys a greater horde,"
The Turk asserts. "than does the sword."

The Persian proverb wisely saith,
"A lengthy tongue, an early death."

Or sometimes takes this form instead,
"Don't let your tongue cut off your head."

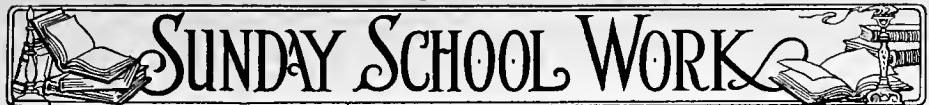
The sacred writer crowns the whole,
"Who keeps his tongue doth keep his soul."

"The tongue can speak a word whose speed,"
Say the Chinese, "outstrips the steed."

While Arab sages this impart,
"The tongue's great storehouse is the heart."

From Hebrew wit the maxim sprung,
"Though the feet should slip, ne'er let the tongue."

—Selected



SUNDAY SCHOOL WORK

Superintendents' Department

General Superintendency, David O. McKay, Stephen L. Richards and Geo. D. Pyper

Prelude

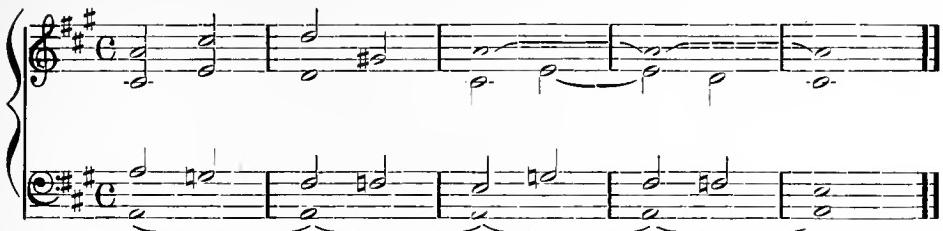


SACRAMENT GEM FOR SEPTEMBER, 1922

In memory of the broken flesh
We eat the broken bread;
And witness with the cup, afresh,
Our faith in Christ, our Head.

Note—This Sacrament Gem should be rehearsed in class rooms, far enough in advance to insure its perfect rendition

Postlude



CONCERT RECITATION FOR SEPTEMBER, 1922

Psalm 55, Verses 16 and 17

"As for me, I will call upon God; and the Lord shall save me. Evening, and morning, and at noon will I pray." * * *

GROUP CONVENTION DATES, 1922

July 22-23—St. Johns.
 July 29-30—Woodruff, Yellowstone, Cassia, Snowflake.
 Aug. 5-6—Curlew, Lost River, Raft River, South Sanpete, Summit, Wayne, Alberta.
 Aug. 9-10—Lethbridge.
 Aug. 12-13—Emery, Juab, Millard, Oneida, Taylor.
 Aug. 19-20—Bannock, Blackfoot, Big Horn, Blaine, Malad, Shelley, South Sevier, Teton.
 Aug. 26-27—Bear Lake, Bingham, Burley, Garfield, Idaho, Pocatello, Portneuf, San Juan.
 Sept. 2-3—Bear River, Boise, Panguitch, Rigby, Twin Falls, Uintah.
 Sept. 16-17—Kanab, Montpelier, Morgan, North Sanpete, Star Valley, St. George, Roosevelt, San Luis.
 Sept. 19-20—Young.
 Sept. 23-24—Carbon, Deseret, Franklin, Fremont, Parowan, Sevier, Union, Duchesne.
 After October Conference—Beaver, North Sevier, Tintic, Benson, Hurrn, Moapa, Maricopa, St. Joseph, Juarez, Tooele, Wasatch.

MEETINGS OF GROUP CONVENTIONS

Saturday

- 10 a. m.—Regular Quarterly Conference Session.
- 11 a. m.—Auxiliary meetings as follows: Relief Society Stake and Ward Officers.
- Sunday School—Local superintendents, secretaries, librarians, and other Sunday School workers not engaged in other auxiliaries.
- Joint M. I. A. Stake Boards.
- Primary Association Stake Board.
- Note: All visitors not included in the above may attend the Relief Society or Sunday School Departments.
- 2 p. m.—Regular Quarterly Conference Session devoted to the subject "The Home—The Laboratory of Character."
- 3:30 p. m.—Auxiliary meetings as follows:
 Relief Society Stake Board.
 Sunday School Stake Board.
 Joint M. I. A. Stake and Ward Officers.
 Primary Association Stake and Ward Officers.
- Note: All persons not included in the above may attend the M. I. A. or Primary Departments.
- Evening—Stake Social.

Sunday

- 9 a. m.—Auxiliary meetings as follows: Relief Society Stake and Ward Officers.
 Y. M. M. I. A. Stake and Ward Officers.
 Y. L. M. I. A. Stake and Ward Officers.
 Primary Association Stake and Ward Officers.
 Note: All visitors may attend any one of the foregoing except the Relief Society. The above named organizations will meet and dismiss separately.
 10:30 a. m.—Regular Quarterly Conference Session devoted to Sunday School work.
 2 p. m.—Regular Quarterly Conference Session.
 7 p. m.—Meeting if desired by local authorities.

Uniform Fast Day Lesson for September

Subject: Why do I believe that by attending to evening and morning prayers I will be blessed by the Lord?

Suggestions to teachers:

Men are naturally religious. The whole world is a deep mystery. We cannot, without divine help, hope to understand it. The purpose of life, if we were entirely alone, would be baffling. Like a child in a plight we must appeal to a higher source for instruction and guidance.

And all this as pictured is not the occasional. Every day we must expect to meet perplex and difficult situations. What will this day bring is the solemn question that confronts each right individual with the light of every morning. Will my life be good or will I this day fall? Will my feet be guided by God's helpful aid or will I struggle on blindly by the trial and error method?

I feel that in this rapid whirl that moves me on toward the goal of my hopes, that I need guidance and support. Whence shall it come. How? "Prayer is the key of the morning and the bolt of the night." My day over and success mine, as night's shades lower, I am left more and more to fate. If I needed to pray in the morning I need much more to pray at night. David in the Psalm gives the correct view: "I will call upon God; and the Lord shall save me. Evening and morning, and at noon will I pray."

If we learn God's love and power when things go their even course, in great faith shall we be able to call forth His blessings when a crisis comes.

How uplifting is the prayer of Moses that caused Israel to triumph over the hosts of Amalek. (See Ex. 17). What great strength came to Daniel when, in defiance to King Darius' orders, he prayed with open door to his God three times each day. (See Daniel 6.) Such a prayer could not fail of its answer. Daniel's realization of this fact made him say, "My God hath sent his angel, and hath shut the lion's mouths."

The perfect example of prayer must of course be sought in the life of Jesus, "Give us this day our daily bread" is the idea back of each day's supplication. In times of crisis "Not my will but thine be done" should wring our souls as it did the Master's! (See also John 17.)

In our own day mighty results have come from prayer. There is nothing more touching in all our literature than the Prophet Joseph's prayer in Liberty jail: "O God! Where art thou? And where is thy hiding place?" Let every teacher read the cheering words of God in answer to it: "My Son, peace be unto thy soul; thine adversity and thine afflictions shall be but a small moment." Not only comfort came through the prayer but a vision of God's just judgment on the oppressor. "And not many years hence, they [the oppressing Missourians] and their posterity shall be swept from under heaven, saith God." How literally this was fulfilled through the Civil War is a matter of history. (Read Doc. and Cov. Sec. 121:1-15.)

These are a few instances of the blessings of prayer. What blessings shall be ours if we pray morning and night, or

even more frequently as need calls for it?

SUNDAY SCHOOL JUBILEE OF LOGAN STAKE

According to appointment, all the Sunday School children of the wards in the Logan Stake joined in an old-fashioned Jubilee, Sunday, June 4, 1922, at ten thirty. Tickets had been issued previously, the color of which designated the department represented by the holder, and only those who held tickets were admitted. The purpose of the meeting was primarily to get the children acquainted with the officers of the various organizations generally, and Stake officers being introduced either by person or by name.

There were by actual count, 1,417 children, 200 teachers, 70 visitors, 160 members of the Parents' Class, making a total of 1,847.

Superintendent Cooley seems to be a live superintendent, has the support of his co-workers, and to all appearances is putting life and vim into the Sunday School work.

Following the morning session a special meeting of Sunday School officers and teachers of the Logan Stake, with a large number from the Cache Stake was held. The presidencies of the two stakes, a number of High Counselors and Bishops were in attendance at the morning session and the Presidency of the Logan Stake, High Counselors and Bishops were present at the special meeting. Topics of special interest were considered at this meeting. It was characterized by a most excellent spirit of unity and earnestness.

It occurred to me that such Jubilees might be held with profit during the summer months.

David O. McKay.

My' Lady

She walks unnoticed in the street;
The casual eye
Sees nothing in her fair or sweet;
The world goes by
Unconscious that an angel's feet
Are passing nigh.

She little has of beauty's wealth;
Truth will allow
Only her priceless youth and health,
Her broad, white brow;
Yet grows she on the heart by stealth,
I scarce know how.

She does a thousand kindly things
That no one knows;
A loving woman's heart she brings
To human woes,
And to her face the sunlight clings
Where'er she goes.

And so she walks her quiet ways
With that content
That only comes to sinless days
And innocent;
A life devoid of fame or praise,
Yet nobly spent.

—Pall Mall Gazette.

SECRETARIES' DEPARTMENT

A. Hamer Reiser, General Secretary

WELL BEGUN

Thirty-six stakes have made a good beginning this year toward the "Perfect Score" class. A report for each month to date has been received from:

Alberta	Idaho	Roosevelt
Bear River	Jordan	Salt Lake
Big Horn	Kanab	South Davis
Blaine	Lethbridge	South Sanpete
Boise	Maricopa	South Sevier
Box Elder	Morgan	St. Johns
Cottonwood	North Weber	Summit
Curlew	Ogden	Teton
Ensign	Panguitch	Tooele
Franklin	Pioneer	Utah
Fremont	Pocatello	Weber
Granite	Portneuf	Yellowstone

What is the quality of the endurance and conviction of the ward and stake secretaries in these stakes? Will it sustain them to the end of the year and cause them to be found in this class then? You say, certainly! Then prove it.

A large number of stakes might just as well have been named above, but they are not because they are not running quite up to time. With a very little effort all along the line—from the wards to the stake—these could be in the "Perfect Score" class, and may yet be found there at the end of the year. Is there really any good reason why everyone of the eighty-seven cannot be found to have finished strong by the end of the year in this class?

Why Not?

This showing of thirty-six "Perfect Scorers" to date means a good deal. It means that our secretaries appreciate the fact that reports bear a very important relationship to successful Sunday School work, namely, that of shedding light in obscure, dark places, which otherwise would be passed unnoticed and not acted upon. They are part of the secretary's function as the intelligence officer, whose business it is to pry into the conditions of our Sunday Schools and reveal them by publication in reports after a careful study of the best ways of making them impressive in publication.

Latter-day Saint Sunday Schools and our great Sunday School Union composed of more than one thousand schools with nearly 25,000 officers and teachers and a quarter of a million pupils, have been proclaimed the best in all the world in or-

ganization and quality by Sunday School experts of wide experience, unbiased judgment and undoubted qualifications to judge. One of the first and soundest features by which the quality of an organization may be judged is the way it works; whether orderly or otherwise; whether readily and loyally responsive to leadership; whether with uniformly good results. Our reporting system reveals these features more quickly and accurately than they can be otherwise revealed. Though in its remotest corner our organization may possess all the high virtues we desire, we do not gain full profit from them unless we know of them and feel the joy of knowing that our fellows are being blessed thus. In another part of our organization our workers may be putting up a heroic but losing fight for existence, or quality, or efficiency or good results. Perhaps all they need is encouragement, perhaps actual help. These needs will never be known and the opportunity to strengthen, improve and benefit the cause will be lost unless our reports are coming regularly.

Our organization exists for the benefit of each part as indispensably part of the whole. Benefit is imparted from part to part, from the whole to the part and from the part to the whole by close cooperation and cohesion. Reports aid very definitely in this because they reveal the needs, problems and conditions of the parts. These could never be known without reports.

Our leadership in the wards and stakes and in the Church as a whole will be successful and efficient to that degree that it is informed. Intelligent, well-informed leadership is the safest to follow.

Hence our reports!

Sunday School secretaries find their greatest opportunity for distinct service in making reports that are true, (accurate) timely, (prompt) and reports that are so clear, direct and impressive as to compel action. All secretaries do ultimately in some form have something to do with reports. Nothing that is done, therefore, is unimportant, because reports are so important. It is essential then that all that must be done, be done with the very best workmanship. This need is not temporary, but as enduring and permanent as the organization itself.

The goal: Eighty-seven stakes with a perfect score. It will be done!

MISSIONARY SUNDAY SCHOOLS

Committee: Charles B. Felt, Chairman; Harold G. Reynolds, Henry H. Rolapp and Robert L. Judd

LESSONS FOR SEPTEMBER

Uniform Fast Day Lesson: "Why do I believe that by attending to morning and evening prayers, I will be blessed of the Lord?"

Reference: Superintendent's department of this issue, and for the Primary department, adaptations in the Primary and Kindergarten departments will be found helpful.

THEOLOGICAL DEPARTMENT

Text: "The Articles of Faith," Talmage.

Reference: Advanced Theological department of this issue.

September 3: Uniform Fast Day Lesson.

Sept. 10: Chapter XVI. Article 9.

Sept. 17: Chapter XVII. Article 10.

Sept. 24: Review—Third Quarter.

INTERMEDIATE DEPARTMENT

Text: "What Jesus Taught."

Reference: Fourth Year, Second Intermediate department of this issue.

Sept. 3: Uniform Fast Day Lesson.

Sept. 10: The Ugliness of Anger. Lesson XXVI.

Sept. 17: With what Measure Ye Mete. Lesson XXVII

Sept. 24: Review—Third Quarter.

PRIMARY DEPARTMENT

Text: "Stories from the Life of Christ."

Sept. 3: Uniform Fast Day Lesson.

Sept. 10: Lesson 27. Jesus and John Baptizing.

Sept. 17: Lesson 28. Jesus Blesses Little Children.

Sept. 24: Lesson 29. Mary and Martha.

Thoughts on Sunday School work: Solomon said: "Train up a child in the way he should go; and when he is old he will not depart from it." (Prov. 22:6.)

Paul, speaking of the Gospel, addressing the Roman saints, said:

"For it is the power of God unto salvation to every one that believeth; for therein is the righteousness of God revealed from faith to faith; as it is written, the just shall live by faith." (Rom. 1:16-17.)

Our great aim is "To plant within the hearts of our pupils a faith and living testimony in the risen Lord, and the divinity of the latter-day work as revealed through the Prophet Joseph Smith, and a desire to obey its doctrines and ordinances." To develop in their hearts the spirit of true religion. "It teaches them, in the words of the Prophet Joseph, to understand and know how to worship, and to know Whom to worship that they may come to the Father in Christ's name and receive His fulness."

"We are not content with teaching theological facts, but rather the higher one of causing others to be or to become, to grow in daily life into the image of the true Christ, to become more like Him." (Holton)

Jesus said: "Search the scriptures: for in them ye think ye have eternal life: and they are they which testify of me. (John 5:39.)

"To the teacher it is given to paint upon the living canvas of the soul the lessons of God and truth and immortality that shall resist the decaying hand of time and pass on to eternity."

Who Will Help?

You who are the oldest,
You who are the tallest,
Don't you think you ought to help
The youngest and the smallest?

You who are the strongest,
You who are the quickest
Don't you think you ought to help
The weakest and the sickest.

Never mind the trouble,
Help them all you can;
Be a little woman!
Be a little man!

TEACHER-TRAINING DEPARTMENT

Milton Bennion, Chairman; Adam Bennion

In order that there may be a common understanding upon the part of all of the organizations of the Church concerning teacher-training work, the Correlation-Social Advisory Committee, under whose auspices this work is carried on, issues the following outline of general instructions and suggestions:

I. Why Have Teacher Training?

- A. Because it is the business of the Latter-day Saints to teach. (Doc. and Cov. 88:77-80, 118).
- B. Because it is the teacher's business to better know—
 1. What to teach.
 2. Whom to teach.
 3. How to teach.
- C. Because the teacher's reward will be measured by his or her success as a teacher. (Doc. and Cov. 18:16.)
- D. Because the testimonies of our young people depend largely upon the efficiency of their teaching.

II. Under Whose Auspices is the Teacher Training Work Carried Forward?

- A. Administered by the Correlation-Social Advisory Committee, all organizations of the Church being represented on such committee.
- B. Supervised by the Stake Supervisor under the direction of the Stake Presidency, High Council and Stake Boards of Auxiliary Organizations.
- C. Conducted by Ward Supervisor under direction of Bishopric and Heads of Ward Organizations.

III. What is the General Plan?

- A. The training of the individual teacher.
- B. The promoting of the work of each separate organization.
- C. The promoting of the cooperative work of all organizations.

IV. What Meetings are Provided For?

- A. Four meetings per month as follows (the time being left to local authorities to decide upon):
 - First Meeting—Normal classes (study of the text).
 - Second Meeting—Work of organizations—separate and cooperative.
 - Third Meeting—Normal classes (study of the text).
 - Fourth Meeting—Work of organizations, including study of lessons by department teachers.
- B. The first three meetings are ward meetings; the fourth is a stake union meeting, sometimes called stake

priesthood meeting where all organizations meet at one time with the priesthood.

V. Who Shall be Enrolled in Teacher Training Classes?

In the ward unit the following organizations are engaged in Church work: Bishopric and Ward Clerk, Priesthood Quorums, Auxiliary Associations, Social Committee, Music Committee and Genealogical Society. (The Social and Music Committees are not independent organizations; they are the means through which the other organizations function in the fields of music and social work). All of the organizations above mentioned are available to the Bishop in the conduct of ward work, and, of course, they should be interested in cooperating with the Bishop in carrying out his desires with respect to their various fields of labor. Therefore, teacher-training classes, serving as an aid to the Bishop in the training of his teaching forces, aim to bring together all officers, teachers and class leaders in the ward. With respect to each organization, then, under the direction of the Bishop, the following may be enrolled:

A. Ward Officers. Bishopric and Ward Clerk.

B. Priesthood Quorums:

High Priests. Since each ward does not have a quorum, the class leader may be the only person enrolled from this organization.

Seventy. There are seven presidents to each quorum. This number would be divided, however, where a quorum covers more than one ward. The secretary and class leader (if any) would also be enrolled.

Elders. There are three in the presidency of each quorum; also secretary and class leader in many instances. This number would be divided, however, where a quorum covers more than one ward.

Priests. The Bishop is the president of this quorum. The class leader (if any) should be enrolled.

Teachers and Deacons. The officers and class leaders of these quorums might also be enrolled. While the officers in most cases will be very young, their enrollment will add dignity to their calling and at the same time give them a vision of the magnitude and importance of Church work.

- C. **Auxiliary Organizations.** All officers and teachers.
- D. **Social Committee.** The Social Committee is made up of one of the Bishopric and one of the presidency or superintendency of each of the auxiliary organizations, and any other person or persons whom the ward authorities may designate.
- E. **Music Committee.** The Music Committee is made up of one member of the Bishopric, together with the ward chorister and organist and the chorister and organist of each of the auxiliary organizations, and any other person or persons whom the ward authorities may designate.
- F. **Genealogical Committee.** The Ward Representative, together with two brethren and two sisters who act as aids.

VI. What is the Purpose of the Normal Work?

- A. To insure a more comprehensive knowledge of the principles of the Gospel.
- B. To stimulate a more intelligent application of the principles of good teaching.
- C. To help teachers more fully understand child nature.

VII. What Constitutes the Promoting of the Work of Organizations?

- A. **Cooperative.** This involves plans for the solution of joint problems, such as—
 - 1. Attendance and the enrollment of the unenrolled.
 - .2 Marching.
 - 3. Punctuality.
 - 4. Class Rooms.
 - 5. Special Programs.
 - 6. Ward Library.
 - 7. Singing.
- Etc.

Illustration: Attendance and Enrollment of the Unenrolled. Primarily it is the duty of the Acting Ward Teachers to stimulate attendance at the meetings of the various organizations of the Church. The organizations themselves, however, should do all in their power to increase their enrollment and attendance. It is proposed, therefore, that the enlistment committees of all organizations, together with the ward clerk, who may represent the ward teachers, constitute a committee to see that all organizations are advised of the names, ages and ad-

dresses of boys and girls and men and women who should be in attendance. In order to do this the Committee must find out for each organization (1) who are in attendance regularly, (2) who are not in attendance regularly, and (3) who should be in attendance regularly. This should be obtained in age groups for the convenience of the departments of organizations. Then the teachers of the organizations should do all in their power, by personal contact with individuals, to get them within the fold of the organizations. Then the enlistment committees of each organization should find out regularly from the teachers of the organization just what has been accomplished, and should report all finding to the committee of the whole so that proper adjustment may there be made upon the records.

Cooperative work further illustrated: One class room in a ward may be used by the Relief Society, Sunday School, Y. M. M. I. A., or Y. L. M. I. A., Primary, and Religion Class. The room may need papering, a thorough cleaning, a new rug, etc. As the situation now stands, no organization may take the responsibility of fixing up the room, but would gladly do so if the other organizations interested would help.

B—**Separate.** Each ward organization should devote at least one meeting a month to a consideration of its own peculiar problems by its officers and teachers or class leaders. Some organizations have been in the habit heretofore of holding special meetings for the consideration of these problems. That may be a good policy where an extra meeting is necessary, but it is deemed inadvisable to call a special meeting to do the work that may be done at a regularly appointed time, namely, the second meeting of the teacher training schedule.

Each stake organization should meet once a month with its ward workers, where instruction may be given the ward workers by the stake workers. Officers should be instructed by officers, and teachers by teachers. This would involve instruction in the preparation of lessons, etc., and a preview of the following month's lesson material.



CHORISTERS' *and* ORGANISTS' DEPARTMENT

Edward P. Kimball, Chairman; Tracy Y. Cannon, and P. Melvin Peterson

COURSE FOR ORGANISTS

By Tracy Y. Cannon

Lesson X. Accuracy in Note and Rest Values (Continued)

Exercise 53, offers excellent practice in staccato and registration. The slurs over the staccato notes indicate that there should be only a slight break between the tones. Observe that some of the notes have slurs but not dots over them. The registration is interesting. The left hand part is played with a 4-foot stop an octave lower than written. The solo is played with 16-foot and 8-foot stops. Remember that "full organ" is produced by a strong pressure on the left knee swell.

The points that require special attention in exercise 54 are correct value to be given to all dotted eighth notes, expression, phrasing and registration. Few organs have a 16-foot "musette" stop. Use a soft 16-foot stop if you have no "musette."

Play exercise 55 with dignity and good rhythm. If the 4 foot stop does not give enough brightness to the color add the octave coupler. Make the repeated tones in the bass well detached without the loss of the feeling of solidity.

In exercise 56 the repeated tones must be slightly separated. Tie the E flat in the second chord, right hand, to the E flat in the third chord. Observe this rule of technic in all similar places in this exercise. Study the registration.

Exercise 57 contains good material for practice in octaves. It is not an easy piece and will require considerable study. Master it each hand alone before attempting to play it both hands together. When it is thoroughly learned technically study it for the accents, expression and registration.

The following exercises in the book are written for organs with pedals. Those organists who play organ with pedals should practice the remaining exercises by themselves as they will not be taken up in detail in this course. The remaining lessons of this course will deal with various subjects that pertain to the work of organist in our services.

Our Songs for the Little Children

By Edward P. Kimball

It has been felt for some time that the singing in the Sunday Schools is suffering because the little folks in the Primary and Kindergarten classes are not being taught our songs from the song book. To offset this condition and to insure our children learning our songs, the members of the Choristers and Organists department of the General Board asked the opinion of the Primary and Kindergarten departments, as to whether there were not many of our songs that could be profitably and easily taught to the small children. The following list of songs, together with suggestions as to how they may be made to appeal to the little folks, has been prepared by Sister 'na Johnson, of the Kindergarten department, and is presented as the opinion of that department, together with the Primary and Choristers and Organists' departments, relative to this important question. In addition, these two former departments urge that at least five minutes of the class period be used by the teachers in teaching some one of these songs to the children every Sunday. The choristers should cooperate in this matter, and should choose some songs in the opening exercises that the children know. If this policy be pursued for a year it will be astonishing how the singing in the school will improve. The attention of Superintendencies, teachers and choristers is earnestly called to this article. Choristers please see that all concerned read it, and it should be made the subject for the next union meeting in the choristers' department.

The songs taken from the Sunday School Song Book can be taught in the Kindergarten class provided the teachers will carry out these few suggestions.

First: The teacher must get the spirit of the song before she can present it.

Second: She must learn it before she attempts to teach it.

Third: She must create an atmosphere and explain the song so that the children can comprehend it.

To illustrate: Take the song, "Shine On," "My light is but a little one. My light of faith and prayer," etc.

What does it mean to the child if it is not explained and made clear to his mind what that light is?

Talk to him about it in this manner:

Have you ever been in a dark room? When there how did you feel? When asked this recently one child said he was afraid and unhappy and felt like crying. Another child wanted a light, another one said he felt like praying, because he knew his heavenly Father would protect him.

Then compare a tiny candle-light with a larger one; the sun and moon to the light of the stars.

Who gives us these lights? Yes, and when our spirits left the spirit world heavenly Father gave us a little light so that we might let it shine and help to make the world brighter.

I wonder who can tell how we can make others happy! Yes, by smiling. How does it make you feel when you see some one smiling?

I know a story about this little light that God gave us. Would you like to hear it? Then sing the song there and proceed to teach it by note as follows: After the song has been sung thus, sing a phrase at a time, letting the children fill in a word at the end of each phrase. Then leave out a few more words in the phrase until you think it can be sung by the children. Then have different groups sing, letting one group sing one phrase, the next group sing the next phrase, and so on.

This song can be taught to the Kindergarten class in fifteen minutes and every child can sing every word without the teachers singing it with them.

Songs from the Deseret Sunday School Song Book that can be taught in the Kindergarten Department.

Songs	Pages
Join the Children of the Lord.....	7
Zion is Growing	12
Come, Let Us One and All	15
Utah, We Love Thee*	18
Sing and Pray*	21
O Thou Kind and Gracious Father*. Parting Hymn*	33
Sabbath Morning Comes with Gladness*	38
Joseph Smith's First Prayer*.....	39
The Bees of Deseret*	41
Love at Home*	42
Jesus, Once of Humble Birth	46
Scatter Seeds of Kindness*.....	47
Improve the Shining Moments	48
Did You Think to Pray?*	53
Angry Words	65
Never Be Late	67
Far, Far Away*	79
	81

Welcome, Welcome, Sabbath Morn-	
ing*	82
Nay, speak no Ill	88
Christmas Carol*	101
We Thank Thee O God*	102
The Lord is My Light	106
Guide Me to Thee	110
Welcome, Happy Sunday*	113
In Our Lovely Deseret*	114
Do What is Right	118
The World is Full of Beauty*	123
Rock-a-bye Baby*	124
Pausies*	127
To Thee, Our Heavenly Father	137
Kind and Heavenly Father	144
Haste to the Sunday School*	149
Shine On*	151
Don't Kill the Birds*	163
Thanks for the Sabbath School*	164
Sunshine in the Soul*	165
Christmas Carol*	174
Put Your Shoulder to the Wheel..	178
Jesus Bids us Shine*	183
Scatter Sunshine	196
Have I Done Any Good, etc.	207
I'll be a Sunbeam*	211
Luthers' Cradle Hymn*	214
America*	215
Count Your Many Blessings*	218
A Happy Band of Children*	219
When Christ was Born in Bethlehem*	221
If There's Sunshine in Your Heart..	222
Kind Words are Sweet Tones of the Heart	265
Hear Us Pray	291

Special Fast Day Song for September

A very timely song for Fast Day morning, this month, is No. 65, "Ere you left Your Room."

First Sunday, September 3, 1922

Uniform Fast Day lesson

Subject: Why do I believe that by attending to evening and morning prayers I will be blessed by the Lord?

Reference: Uniform Fast Day lesson for September as given in the Superintendents' Department.

*The asterisk marks those songs that can most easily be taught to the little children, and it is suggested that choristers and teachers begin with some of these.

Our Sunday School Home

Words and Music by JAMES HOOD.

Cheerfully.

1. When birds of the morn are sing - ing, The sunshine its gladness
 2. The a - ged are here to guide yon, Oh nothing can come to

bring - ing, The flowers a - bloom with perfect per - fume, Adds
 chide you; The teachers so true are waiting for you, To

bliss to this ho - li - est day..... The heart glad with in - spi -
 welcome and gladden the heart..... The stor - y of Jesus is

ra - - tion, Ac - cepts the sweet in - vi - ta - - - tion To
 told us, His bless - ed sweetness en - folds us, So

join in a song, A praiseworthy song, In our Sunday School
 come, come a - long, To worship in song, In our Sunday School

A musical score for a three-part setting (Soprano, Alto, Bass) in common time, G major. The vocal parts are accompanied by a piano or organ part at the bottom. The lyrics are as follows:

Home to - day..... *REFRAIN.*
 Home to - day..... Oh come to our Sunday School home

..... Oh come and par take of its cheer Here we find peace and

Rit. rest, No strife to mo - lest, 'Tis our Sunday School Home so dear.

a tempo.

Rall.

Songs of Heaven

I do not think the heaven to which we go
 Will be so strange that we shall feel afraid,
 But, rather, that the sweetest things we know
 Will flourish undecayed.

I do not think the songs will be all new,
 Or we should hunger for the sweet old lays
 Whose echoes oft have bade our souls be true,
 Amid the loftier praise.

I think the choirs will hush their anthems when
 They fear for souls from earth the homesick pang;
 And we shall sing to listening angels, then,
 The songs our mothers sang.

Christian Work.



PARENTS' DEPARTMENT

Henry H. Rolapp, Chairman; Harold R. Driggs, N. T. Porter, E. G. Gowans, Seymour B. Young, Charles H. Hart, George N. Child, and Milton Bennion

WORK FOR AUGUST

Sunday, August 6, 1922

Uniform Fast Day Lesson.

Subject: Why do I believe that spiritual gifts come through obedience to the Gospel. (See Superintendent's department, June Juvenile.)

Sunday, August 13, 1922

General Topic: Use of Stories and Reading Matter in the Home—Value of the Bible.

Read: Cope's Religious Education in The Family. Chapter X. Stories and Reading, chapter XI. Use of the Bible in the Home.

Topics for Discussion

Chapter X.

1. Do you remember any stories which especially impressed you as a child? What were their qualities? What were the qualities of their narration?

2. What are your difficulties in storytelling to children?

3. Is the habit of reading books passing among children? If so, what are the reasons?

4. What responsibility has the public library toward the child's selection of books? Toward promoting book reading?

5. How many families co-operate with the library?

6. How might the Church co-operate?

7. Does the reading of newspapers by children affect their general habits of reading? In what ways?

8. What personal difference is there, if any, between the effect of a borrowed book and of one the child owns?

Chapter XI.

1. What are the conditions which seem to make the reading of the Bible different from other reading? Is there a sense of unreality about it, as a book? What are the causes?

2. Try the experiment of reading the story of Joseph at one sitting. Try to retell this to children.

3. What Biblical material stands out in your memory of childhood? In what degree is this due to the art of the story-teller or the reader? to the character of the material?

Sunday, August 27, 1922

General Topic: Home Manners and Family Life.

Read: Cope's Religious Education in the Family: Chapter XII.—Family Worship; chapter XIII.—Sunday in the Home.

Topics for Discussion

Chapter XII.

1. What are the causes for the decay of the custom of family worship?

2. What influences us most: public opinion, popular custom, economic pressure?

3. How have the changes affected the religious influence of the home?

4. What features of the older customs are most worth preserving?

5. Recall any of childhood's prayers which you remember. How many maintain the custom of bedtime prayers in mature life?

6. What should be the central motive of "grace" at meals?

7. Would there be advantage in occasionally omitting the "grace?"

8. Give reasons for and against "grace."

9. Discuss the proposed plan of evening family prayers.

10. Describe any plans which have been tried.

11. Why is it desirable to maintain family worship?

Chapter XIII.

1. What is the real problem of Sunday in the family? Is it that of securing quiet or of wisely directing the action of the young?

2. Recall your childhood's Sundays. Were they for good or ill?

3. What are the arguments against children playing on Sunday? Is there any essential relation between the play of children and the wide-open Sunday of commercialized amusements?

4. Can you describe forms of play in which practically all the family might unite?

5. What characteristics should distinguish play on Sundays from other days? Is it wise to attempt thus to distinguish this day?

6. Criticize the suggestions on occupations for Sunday afternoons.

7. Recall any especially helpful forms

of the use of this day in your childhood, or coming under your observation.

WORK FOR SEPTEMBER

Sunday, September 3, 1922

Uniform Fast Day Lesson.

Subject: Why do I believe that by attending to evening and morning prayers I will be blessed by the Lord. (In Superintendents' Department, this issue, page 376.)

Sunday, September 10, 1922

General Topic: The Boy and Girl in the family.

Read: Cope's Religious Education in the Family: Chapter XIV.—The Ministry of the Table; Chapter XV.—The Boy and the Girl in the Family.

Topics for Discussion

Chapter XIV.

1. The relation of mental conditions to digestion.
2. The relation of table etiquette to life habits.
3. The table as an opportunity for the grace of courtesy, and the relation of this grace to Christian character.
4. Training children in listening as well as in talking at table.
5. Do you regard table talk and table manners as having any directly religious values? Why?

Chapter XV.

1. What are the special needs of the growing boy?
2. What are the things that a boy enjoys in his home?
3. In what way does city life interfere with the natural development of the child?
4. What are some of the natural expressions of religion for a boy?
5. How early should sex instruction begin?
6. What does a father owe to the boy, and what are the best methods of meeting the duty?
7. What are the normal activities for girls in the home?
8. What are their especial needs?

Sunday, September 24, 1922

General Topic: The Needs of Youth.

Read: Cope's Religious Education in the Family: Chapter XVI. The Needs of Youth; Chapter XVII, The Family and the Church; Chapter XVIII Children and the School.

Topics for Discussion

Chapter XVI.

1. What are the reasons why young people leave home?

2. Where do the young men and the young women whom you know spend their evenings? Why is that the case?

3. Mention the specific needs of young people in the family.

4. What are the difficulties in maintaining the friendship of our young people?

5. Have you ever seen evidences of the phase mentioned as aversion to parents?

6. What are some common mistakes of treating the subject of courtship?

7. What are the special needs of young people?

8. What is the religious significance of the period of social awakening?

9. What are the special dangerous tendencies in public amusements?

10. How does the social instinct express itself in social service?

11. What of the relation of "wild oats" to directed work.

12. What may be done for vocational direction in the family?

Chapter XVII.

1. What are the special common interests of church and family?
2. What are the fundamental relationships of the two?
3. What conception of the church ought to be fostered in the children's minds?
4. When is criticism of the Church unwise?
5. What changes might be made in church life for the sake of the children?
6. What changes would bring the church and the home closer together?
7. What should be the children's conception of unity with the church?
8. Should children attend in family groups, the church service or worship?
9. Does the plan of a short service for children meet the need?

Chapter XVIII

1. What ought parents to know about public-school life?
2. In visiting a school what may the parent do to acquire information in the proper way?
3. How may the home cooperate with the school?
4. What degree of instruction in morals ought the school to give?
5. In what way does the school best help in moral training?
6. What do you know about the conditions on the playgrounds of your own school?



THEOLOGICAL DEPARTMENT



John M. Mills, Chairman; Geo. H. Wallace, Robert J. Judd, and Albert E. Bowen

Second Year—Great Biblical Characters

First Sunday, September 3, 1922

Uniform Fast Day lesson

Subject: Why do I believe that by attending to evening and morning prayers I will be blessed by the Lord?

Reference: Uniform Fast Day lesson for September as given in the Superintendents' Department.

This lesson should be called to the attention of all classes a week before Fast Day, and stimulating thoughts given in making the assignment.

Second Sunday, September 10, 1922

David as Man and Poet

David reigned over Israel for forty years, and during that time laid the foundation for the prosperity of his nation.

The glories of Solomon would never have been realized but for the genius and deeds of David.

But his greatness does not end there. He has given the world its most wonderful psalms and in them he has set out clearly and definitely a wonderful understanding and comprehension of God and man's relations to Him. In some of them, written under the spell of his great sin, he sets out clearly man's undying consciousness of evil acts committed.

As somewhat of a review of David's character, Lord says: "The warrior-king who conquered the enemies of Israel in a dark and desponding period; the sagacious statesman who gave unity to its various tribes, and formed them into a powerful monarchy; the matchless poet who bequeathed to all ages a lofty and beautiful psalmody; the saint, who with all his backslidings and inconsistencies was a man after God's own heart—is well worthy of our study. David was the most illustrious of all the kings of whom the Jewish nation was proud, and was a striking type of a good man occasionally enslaved by sin, yet breaking its bounds and rising above subsequent temptations to a higher plane of goodness. A man so elevated, with almost every virtue which makes a man beloved, and yet with

defects which will forever stain his memory, cannot easily be portrayed. What character in history presents such wide contradictions? What career was ever more varied? What recorded experiences are more interesting and instructive?—a life of heroism, of adventures, of triumphs, of humiliations, of outward and inward conflicts. Who ever loved and hated with more intensity than David?—tender, yet fierce; brave, yet weak; magnanimous, yet unrelenting; exultant, yet sad; committing crimes, yet triumphantly rising after disgraceful falls by the force of a piety so ardent that even his backslidings now appear but as spots upon a sun. His varied experiences call out our sympathy and admiration more than the life of any secluded hero whom poetry and history have immortalized. He was an Achilles and a Ulysses; a Marcus Aurelius and a Theodosius; an Alfred and a Saint Louis combined; equally great in war and peace, in action and in meditation; creating an empire, yet transmitting to posterity a collection of poems identified forever with the spiritual life of individuals and nations."

Third Sunday, September 17, 1922

Solomon—As a Man of God. I Kings 1-6.

The birth of Solomon is briefly told in II Samuel 12:24. His mother was Bathsheba, and the text says: "And the Lord loved him."

The next we hear of him is in I Kings where we are told of David's promise to his mother Bathsheba and the Prophet Nathan that he should be King of Israel to rule instead of his father David. At the time his elder brother Absalom rebelled he was about ten years of age and was between fifteen and twenty when he was made king. He began his reign during the life time of his father David, and David's charge to him as recorded I Kings 2:2-4 is worthy of consideration here and particularly so if we bear in mind what happened to Solomon later as a result of his failure to live up to this instruction.

In his marriage to a daughter of Pharaoh—King of Egypt, (I Kings 3) he made his first mistake because she was a pagan. It may have meant political strength to his kingdom, but it proved an obstacle to his spiritual growth that

he was unable to overcome despite his great wisdom given him by the Lord.

There can be no question but that at this time Solomon loved the Lord and lived very close to him. His prayer recorded in I Kings 3:6-9 should furnish sufficient subject matter for an entire class period. The Lord's promise to him is just as significant. Close upon this prayer followed his judgment rendered in the case of the two mothers claiming the one live male child. This great display of wisdom established Solomon with his people at once.

His progress was wonderful, and mainly due to the fact as recorded in I Kings 4:29 that "God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore." During this period Solomon wrote his wonderful proverbs and many songs. Nor did he at this time forget the Lord for it was while enjoying his great renown that he began building a temple to the Lord.

Fourth Sunday, September 24, 1922

Review Questions—Third Quarter, 1922

1. What elements of character impress you most in the life of each of the following men: Samuel, David, Solomon?

2. What great lesson does the long, well-spent and consistent life of Samuel teach?

3. What great lesson does the less consistent life of David teach?

4. What great lesson does the failure of Solomon during the latter part of his life teach?

Advanced Theological WORK FOR SEPTEMBER

Text: Articles of Faith—Talmage.

First Sunday, September 3, 1922

Uniform Fast Day lesson

Subject: Why do I believe that by attending to evening and morning prayers I will be blessed by the Lord?

Reference: Uniform Fast Day lesson for September as given in the Superintendents' Department.

This lesson should be called to the attention of all classes a week before Fast Day, and stimulating thoughts given in making the assignment.

Second Sunday, September 10, 1922

Subject: Revelations.

Chapter XVI. Article 9.

I. The Meaning of Revelation and Inspiration.

II. Revelation in the Past.

- (a) The Bible.
- (b) The Book of Mormon.
- (c) Other sources.

III. Revelation in the Present.

- (a) The Doctrine and Covenants.
- (b) The living oracles.
- (c) Science and discovery.

IV. Revelation in the Future.

Third Sunday, September 17, 1922

Subject: The Dispensation of Israel.
Chapter XVII. Article 10.

I. The Meaning of Israel.

II. Israel Foretold.

III. Bible Prophecies Concerning Israel.

IV. Book of Mormon Prophecies Concerning Israel.

V. The Fulfillment of These Prophecies.

VI. The Lost Tribes.

Fourth Sunday, September 24, 1922

Review Questions—Third Quarter, 1922

1. In what ways has the Bible influenced the world?

2. Which touches your life more closely—the Old or the New Testament? Why?

3. What has been the value of the Book of Mormon to the Latter-day Saints?

4. What is the difference in the way the Bible and the Book of Mormon have come to us?

5. Discuss the necessity of continued revelation.

GROWING OLD

Softly, oh softly, the years have swept by thee,
Touching thee lightly with tenderest care;
Sorrow and death they have often brought nigh thee,
Yet have they left thee but beauty to wear,
Growing old gracefully, gracefully fair.



SECOND INTERMEDIATE DEPARTMENT

*Harold G. Reynolds, Chairman; Horace H. Cummings, J. Leo. Fairbanks,
T. Albert Hooper and Alfred C. Rees*

Second Year—Book of Mormon

LESSONS FOR SEPTEMBER

First Sunday, September 3, 1922

Uniform Fast Day lesson

Subject: Why do I believe that by attending to evening and morning prayers I will be blessed by the Lord?

Reference: Uniform Fast Day lesson for September as given in the Superintendents' Department.

This lesson should be called to the attention of all classes a week before Fast Day, and stimulating thoughts given in making the assignment.

Second Sunday, September 10, 1922

Lesson 26

Subject: Gideon, Nephite Patriot.

Time: B. C. 145 to B. C. 91.

Place: Land of Nephi.

Text: Mosiah, Chapters 19, 20, 22; Alma 1: 9; 2: 20; 6: 7.

References: "Dictionary of the Book of Mormon," and "The Story of the Book of Mormon."

Memory Gem: Mosiah 2: 21.

"For are not the words of Abinadi fulfilled, which he prophesied against us—and all this because we would not hearken unto the words of the Lord?* **"

In this lesson we go back again to the time of King Noah. Gidion was one of the subjects of King Noah at the time the Prophet Abinadi was martyred. He was a righteous man and did not approve of the acts of the wicked King Noah. He was courageous, patriotic and loyal to his people. There are many things to be learned from the brief account we have of his life.

I. Gideon a patriot.

a. Strong man and enemy to the king.

b. Fought with the King.

c. Spares life of King because of plea that Lamanites approached.

II. Gideon displays his valor, and his devotion to women and children.

a. Flees with King Noah and his people before Lamanites.

b. Stays with women and children when Noah orders men to forsake them.

- c. Captured by Lamanites and taken captive to City of Nephi.
- III. Gideon undertakes to fulfill Limhi's promise to Lamanite King.
 - a. Seeks Noah.
 - b. Meets men who followed Noah and learns of Noah's death.
 - c. Reports to Lamanites of Noah's death.
- IV. Gideon instrumental in liberating people of Limhi.
 - a. Offers advice to Limhi.
 - b. Perfects plan.
 - c. Leads people past drunken guards.
 - d. Goes with people to Zarahemla.

After this there is but one brief mention of Gideon. In the first chapter of Alma we learn that he was a teacher of the people and was slain by Nehor whom he admonished for his false teachings.

The people respected Gideon so much that they named a city and valley in his honor. (See Alma 2:20; Alma 6:7.)

Suggestions to Teachers:—

Have the pupils recall instances of other valiant men who have given their lives in defense of the gospel.

Third Sunday, September 17, 1922

Lesson 27. "Gadianton," Founder of Secret Band

Text: Helaman, 2: 6:15 to end of chapter. Helaman 6: 15 to end of chapter.

"Dictionary of the Book of Mormon," pp. 114-117.

I. Gadianton.

a. Nephite apostate.

b. Leader of robber band.

c. His craftiness.

1. Capable and learned.

2. Expert in flattery.

3. Cunning and strategic.

d. His wicked ambition.

1. To become Chief Judge.

2. To place followers in authority.

II. Seeks Life of Chief Judge.

a. Meeting and plans.

b. Kishkumen attempts life of Helaman.

c. Plans known by servant.

d. Kishkumen slain.

e. Gadianton and his band flee into wilderness.

III. Oaths and Secret Compacts.

a. Purpose of organization.

1. Theft and murder.

2. Usurp authority.

3. Fight against Church.
- b. Evil effects of secret band.

 1. Upon members.
 2. Upon the government.
 3. Upon the Church.

Note: The Gadianton robber band was organized about 52 B. C. and continued until about 22 B. C.

The robbers again appeared about 260 A. D. and continued until the final destruction at Cumorah, between 385 and 400 A. D.

Discuss with the pupils the evil which came upon the people through the Gadianton secret organization.

Why should Latter-day Saint boys and girls give their undivided loyalty to the great organization and system instituted by the Savior—"The Church of Jesus Christ"?

Draw from the class their conclusions relative to the kind of associates they should have and recite incidents showing the force and effect of good wholesome companions.

Fourth Sunday, September 24, 1922

Review Questions—Third Quarter, 1922

1. Relate the incident of the conversion of Alma (the younger) and the sons of Mosiah.

2. What was there about Ammon that gave him so much influence and prestige with King Lamoni?

3. Write a paragraph on the results which followed the labors of the sons of Mosiah among the Lamanites.

4. What quality in Moroni made for success in commanding the armies of the Nephites?

5. Of what value in your own life is the story of the two thousand young men led by Helaman?

6. Give your views as to the purpose of the organization of the secret band led by Gadianton.

7. Write a paragraph stating your reasons why Latter-day Saint boys and girls should give their undivided loyalty to the Church and Kingdom of God.

Fourth Year—"What Jesus Taught"

LESSONS FOR SEPTEMBER, 1922

First Sunday, September 3, 1922

Uniform Fast Day lesson

Subject: Why do I believe that by attending to evening and morning prayers I will be blessed by the Lord?

Suggestions to teachers:

Please continue your practice of assigning this topic one week ahead of Fast Day. Invite a careful thoughtful consideration of this subject on the part of your class during the week. Let them know and feel that it is their views you desire to have, and not your own opinion. Consult the suggestions given in this issue in the Superintendents' department.

Second Sunday, September 10, 1922

Topic: The Ugliness of Anger. Lesson XXVI.

To Teachers:

The lesson dealing with Cain and Abel should be read and discussed in the class. After they have made their conclusions as to the dangers of anger, envy, suspicion and greed, then proceed to look around and see what the modern world produces, as touching the life of members of your class. Let the class recite instances where they can show their power over anger and where they can exercise self control; in the home, in games, in little business dealings. Perhaps some of them can relate stories, setting forth these qualities. After all how are you going to get them to draw the proper conclusions concerning the dangers of becoming angry? What are the effects of anger upon the mind, the body, the soul? How does this power of self control serve you in times of great emergency? Picture the divine calm of the Savior under persecution and suffering. How did Joseph Smith accept his fate?

Select one of the beautiful quotations given in the lesson and have it memorized.

What would you think of the suggestion that you have read in the class, the song poem by President Penrose, "School Thy Feelings"? Then let the class comment upon it as it relates to suppressing some of our ugly tendencies.

Third Sunday, September 17, 1922

Topic: With What Measure Ye Mete.

Lesson XXVII

Suggestions to teachers:

How do you expect to use the story in this lesson effectively? Do you think your boys and girls know of similar cases? Find out. Let them make their own comments about the injustice that comes to people who may be misjudged.

You should have other stories to tell them to drive home this truth.

See what reaction you get to the question, Why is it wrong to criticise Church authorities? Discuss it from its many angles. First, our own lack of understanding of their problems. Second, our own lack of information on the subjects with which they have to deal. Third, their right to enjoy the spirit of their particular offices which other people do not have. Fourth, our sacred duty to sustain and support them as men chosen by the Lord. Fifth, the destructive effects upon us individually and upon the Church as a whole, if we resort to criticism.

Then by way of contrast, point out the constructive effects of cooperation and support to those called to lead and direct us.

Have the class memorize the saying of Jesus: "Judge not, that ye be not judged," etc.

Fourth Sunday, September 24, 1922

Written Review—Third Quarter

1. Give your reasons for believing that Christ organized His Church in this day on the rock, or principle of Revelation?
2. Show why it is necessary for a man to have authority in order to act in the name of the Lord.
3. How can a person show single-minded loyalty to God?
4. Of what value in your own life is the parable of the "Rich man and Lazarus"?
5. What qualities in your judgment make for a successful life?
6. Which of the Beatitudes do you like best and why?
7. Explain the saying, "As a man thinketh in his heart, so is he."
8. How can one develop self-control, and how does self-control make for strength?

The Heart of the Home

Her face is all freckled—this girl whom I know—
 And her nose has a tilt in the air;
 And not even her mother with mother-love blind,
 Can truthfully say she is fair;
 Her hair is the color that may be called red,
 And straight as a ruler hangs down;
 Her eyes are pale blue, and her forehead is low—
 Though it never is drawn in a frown.

Her sisters are graceful, bonny young things,
 And her brother is handsome and bright,
 And all of them think in their innermost hearts
 That their sister is truly a sight.
 But the soul of this girl is a beautiful thing,
 And her voice is as sweet as a bird's,
 And her goodness of heart and her wisdom of mind
 Are seen in kind actions and words.

And the mother has ever a fond word and smile
 For th's child of her daily delight,
 And the father's eyes glisten with tenderest love
 As he kisses and bids her good night.
 And, oh! they would miss, and miss her full sore,
 If out in the world she should roam,
 For the girl with no beauty of face or of form
 Is most truly the heart of the home.

Emma A. Lente, in Exchange.



FIRST-INTERMEDIATE DEPARTMENT

George M. Cannon, Chairman; Josiah Burrows, John W. Walker and Adam Bennion

Second Year—Bible Stories

First Sunday, September 3, 1922

Uniform Fast Day lesson

Subject: Why do I believe that by attending to evening and morning prayers I will be blessed by the Lord?

Reference: Uniform Fast Day lesson for September as given in the Superintendents' Department.

This lesson should be called to the attention of all classes a week before Fast Day, and stimulating thoughts given in making the assignment.

Second Sunday, September 10, 1922

Lesson 25. What the Lord Taught the Children of Israel

Text: Exodus 16, 17, 19, 20.

"Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." (Exodus 20: 12.)

I. Bread from Heaven.

1. The children of Israel in the wilderness of Sinai.
2. They are an hungered.
3. Moses prays for his people.
4. Lord promises food.
5. The manna from heaven.

II. What Happened Because of Disobedience.

1. Commandment concerning the gathering of manna.
2. The commandment broken by some of the people.
3. The result.
4. The lesson.

III. Battle with Amalekites.

1. Israel attacked by the Amalekites.
2. Joshua leads the Israelites to battle.
3. Moses prays for his people.
4. The Israelites victorious.

IV. A voice from Sinai.

1. The Israelites camped at Mount Sinai.
2. Israel to be reminded of what the Lord has done for them.
3. The Israelites covenant to keep the commandments of the Lord.
4. The Ten Comandments given.

Questions: How did the Lord provide the Israelites with food? How did He

teach them to trust Him for their daily bread? How were they taught to keep the Sabbath Day holy? What helped the Israelites to defeat the Amalekites? What lesson may we learn from the holding up of Moses' arms? What were some of the commandments which the Lord gave to Israel from Mount Sinai? What has the Lord said concerning those who take His name in vain? In what ways can boys and girls honor their parents? What is meant by bearing false witness against our neighbor? What do you think of these commandments?

Third Sunday, September 17, 1922

Lesson 26. What the Children of Israel Did When They Were Left Without A Prophet

Text: Exodus 20:18-20, 32, 34.

"We thank thee, O God, for a prophet,
To guide us in these latter days;
We thank thee for sending the Gospel,
To lighten our minds with its rays;
We thank thee for every blessing,
Bestowed by thy bounteous hand;
We feel it a pleasure to serve thee,
And love to obey thy command."

I. Forty Days With the Lord on Mount Sinai.

1. The Lord calls Moses up into the mount.
2. Moses spends forty days with the Lord.
3. The Lord gives Moses two tablets of stone.

II. Israel Without a Leader.

1. The Israelites wonder what has become of Moses.
2. They petition Aaron to make them a god.
3. Aaron yields to the idolatrous desire of the people.
4. The Israelites worship a golden calf.

III. The Anger of the Lord is Kindled Against the Israelites.

1. The Israelites imitate the Egyptians.
2. The Israelites incur the Lord's anger.
3. Moses returns and destroys the golden calf.
4. Aaron acknowledges his sin.
5. The Lord shows mercy to His people.

Questions: How many days did Moses spend with the Lord on Mount Sinai? What did the children of Israel do at the end of this time? What should Aaron have done when the people requested him to make them a god? What did he do? What do you think of the conduct of the Israelites? What did Moses do with the golden calf? How did the children of Israel obtain the Lord's forgiveness? What led the children of Israel to worship the golden calf? What is the name of the great prophet which the Lord raised up "to guide us in these latter days?" For what purpose did Joseph go into the woods? How was his prayer answered? What question did Joseph ask the Lord? What did the Lord tell Joseph? Tell some of the things which the Prophet Joseph Smith has done for the world.

Fourth Sunday, September 24, 1922

Written Review. Third Quarter

1. Tell the story of the Israelites from the death of Jacob to the birth of Moses.
2. How was Moses saved from the death decreed by the Egyptians on all male Hebrew children, and as a result where was Moses educated?
3. Tell the story of the calling of Moses and Aaron.
4. Describe the last great plague, and tell what feast the Israelites celebrated in honor of the Passover. What law are we to keep to obtain the blessings enjoyed by the Israelites when the Angel of Death slew the firstborn of the Egyptians?
5. Describe the flight of the Israelites from Egypt and their deliverance at the Red Sea.
6. Through whom were the Ten Commandments given? Where were they given, and what are they?
7. How does the life of Moses show that the Lord takes care of His people?

Fourth Year—Lives of the Ancient Apostles

First Sunday, September 3, 1922

Uniform Fast Day lesson

Subject: Why do I believe that by attending to evening and morning prayers I will be blessed by the Lord?

Reference: Uniform Fast Day lesson for September as given in the Superintendents' Department.

This lesson should be called to the attention of all classes a week before Fast

Day, and stimulating thoughts given in making the assignment.

Second Sunday, September 10, 1922

Lesson 24. In Another School

References: Acts 9:22-31; 11:22-26.

Aim: True intelligence and true happiness are found in the Gospel of Jesus Christ; or faith in the Gospel is the first step toward true knowledge, and leads, through sacrifice, to wisdom and happiness.

I. With Disciples at Damascus.

1. Saul's teachers compared.
2. Receives inspiration.

II. In Solitude.

1. Alone with God.
2. Communion with Holy Spirit.

III. Return to Damascus and Flight.

1. Preaching.
2. Friends and enemies.

IV. With Disciples in Jerusalem.

1. Change after three years.
2. How received.

3. Persecution and flight.

V. With Barnabas at Antioch.

1. How called.
2. His first appointment.

"There is a beautiful tradition which we can almost believe concerning Barnabas," says Weed.

"It is said that he became a Christian at an early date and long and earnestly sought the conversion of his friend and schoolmate of many and happy years. Failing in this their old friendship was broken. On Saul's return from Damascus, Barnabas, not knowing of the great change in him, meeting on the street, tried once more to persuade him to turn from his evil ways and become one of the Christian band. Saul fell at his feet weeping, and told him all that happened."

"A street named Singon in Antioch is remembered as that in which Saul began to preach the Gospel revealed to him in the street called Straight in Damascus. His preaching place was the busiest place of the city, the greatest thoroughfare of the giddy and the vile, the gay and pleasure seeking Greeks, the wealthy Jews and Roman soldiers. Near by was the Senate House; the Forum; the Amphitheatre; the Pantheon and other temples. The carved image on Mount Silphious was above him."—Weed.

Third Sunday, September 17, 1922

Lesson 25. Special Messengers to Jerusalem

References: Acts 11:27-30; 12:1-4-20, 25.

- Aim: A duty well performed is good preparation for the one to follow.
- I. Agabus the Prophet.
 1. His prophecy.
 - a. Its fulfillment.
 - II. The Christians at Antioch Send Relief.
 1. Their liberal contributions.
 2. Their messengers.
 - a. To whom sent.
 - III. Conditions at This Time at Jerusalem.
 1. Persecution of the Saints.
 - a. Death of James.
 2. Imprisonment of Peter.
 3. Death of Herod Agrippa.
 - IV. Barnabas and Saul Return to Antioch.
 1. Their ministry fulfilled.

2. Meeting at Antioch.
 - a. Certain prophets and teachers.
3. Their call; to go on a mission.

Fourth Sunday, September 24, 1922

Review Questions. Third Quarter

1. What traits do you most admire in the Apostle John's character?
2. What glorious manifestation occurred to John on the Isle of Patmos?
3. Tell the story of Saul's conversion?
4. Relate the experience which you think most important in the missionary journey of Saul and Barnabas.
5. Why did the Missionaries preach repentance?
6. What was Paul's attitude toward the Gentiles?

Your Friend, the Toad

By Irene S. Woodcock in "Our Dumb Animals"

The toad, in his homely, mud-brown coat, has always been an object of aversion, yet he is one of the most useful of the lesser servants of man. There is not truth whatever in the belief that handling the toad causes warts. There is no magic in his cold little body to produce such an effect. He has but one means of defense, a milky, acrid fluid that he ejects through his smooth skin when frightened or disturbed. This fluid irritates the mucous membrane and for that reason a dog that attempts to bite a toad will often show distress. But his worst enemies, owls and hawks, animals that habitually eat the toad, are not annoyed by the secretion.

The toad is a great eater. He consumes in twenty-four hours an amount of food equal to four times the capacity of his stomach. Of this at least three-fifths consists of insects that are harmful to vegetation. These include cut-worms, army worms, house flies and rose-bugs.

Gardeners are gradually learning

that it is worth while to keep colonies of toads in their gardens. English gardeners buy them by the hundred. The toad, however, has so strong a homing instinct that unless he is brought from a great distance, he will promptly hop back home when released. The carrier pigeon or fireside cat are not more wedded to their home than he. By raising toads, this difficulty is overcome, for the place where they leave the water as toads is always home to them. There are records of toads having lived in one garden for twenty or thirty years, and in one English garden the same toad resided for thirty-six years.

So, if you find a toad in your garden, do not destroy or molest him. He is not only harmless but helpful, and if your plants could speak they might tell you of his service to them. Look into his jewel-like eyes, at his wide, almost-smiling mouth, and you will forget the rest of the ugly dirt-colored body, whose color is the toad's best protection.



PRIMARY DEPARTMENT



Charles B. Felt, Chairman; Frank G. Seegmiller; assisted by Florence S. Smith and Mabel Cook

LESSONS FOR SEPTEMBER, 1922

First Sunday, September 3, 1922

Uniform Fast Day lesson

Subject: Why do I believe that by attending to morning and evening prayers, I will be blessed by the Lord?

Reference: Uniform Fast Day lesson as given in the Superintendents' Department of this issue.

Aim: The Lord will bless those who pray in faith and sincerity.

Memory Gem: The Lord's Prayer.

Song: "Did you think to pray?" D. S. Song No. 65.

Point of Contact: Why is the prayer you have just repeated called The Lord's Prayer? (Teacher talk with children about the spirit of this orayer—the humility, love and simplicity shown.) That is the kind of prayer that pleases the Lord.

Lesson: To whom do we pray? Why do we ask for blessings in the name of Jesus?

How many pray at night before going to sleep? How many pray again in the morning? In what way are the two prayers different? Why is it well to pray both at night and in the morning?

How have your prayers been answered? Do you ever thank the Lord for these answers to your prayers? Why should we do this?

Then, what two parts should a prayer contain?

Lesson 9. Hidden Gospel Records

References: "From Plowboy to Prophet," pages 53-57. "The Latter-day Prophet," chapter 12. "Essentials in Church History," pages 112, 114-118.

Aim: The Lord watches over His people, no matter in what part of the earth, and fulfills His promises to them.

Memory Gem: "Wherefore they shall come to the knowledge of their Redeemer, * * * that they may know how to come unto him and be saved." (I Nephi 15:14.)

Song: "Jesus Loves the Little Children."

Outline:

- I. The Book of Mormon.
1. The record it contains.

2. The Nephites and Lamanites.

3. What became of these two ancient races of God's people.

II. The Mission to the Lamanites.

1. A promise made to them in the Book of Mormon.

2. Fulfilled by the Lord calling elders to go on a mission to the Lamanites.

Second Sunday, September 10, 1922

Lesson 10. The Church on the Move

References: "From Plowboy to Prophet," chapter 13. "Essentials in Church History," pages 119-134.

Aim: The Lord guides those who seek earnestly for the truth.

Memory Gem: "Pray unto the Lord, call upon His holy name."

Song: "Did you think to pray?"

Outline:

I. Introduction.

1. Revelation—what it is.

2. Illustrative: Revelation as to the Word of Wisdom, etc.

II. The Prophet and Saints Move to Kirtland.

1. The journey to Kirtland.

2. A wonderful answer to prayer.

III. The City of Zion.

1. The revelation.

2. The Prophet's journey to Zion.

3. The dedication of the temple site.

Third Sunday, September 17, 1922

Lesson II. Though the Wicked Rage

References: "From Plowboy to Prophet," pp. 74-90:103-III. "The Latter-day Prophet," page 76-92:96-III. "Essentials in Church History," pp. 152, 156-167:170-178. Doctrine and Covenants Sec. 101:16-17, and 76-80.

Aim: The Lord in His goodness can easily overthrow the plans of the wicked.

Memory Gem: "We see there is an Almighty Power that protects His people."

Song: "Dearest children, God is near you." (Deseret S. S. Song Book No. 99.)

Outline:

I. Persecutions.

1. In Missouri.

2. Saints driven from Jackson County.

3. Other sore trials.

- II. Zion's Camp.
 1. Organized by direction of the Lord.
 2. A call for volunteers.
- III. Incidents on the Journey.
 1. Prayers.
 2. The shallow well.
 3. James Campbell.
 4. Fishing River.
 5. God's protecting power.

2. The rushing wind.
 3. The pillar of light.
 4. Anglican visitors.

V. A Week After.

1. The Lord shows Himself and speaks.
 2. Moses, Elias and Elijah appear.
 a. Deliver their wonderful messages and powers.

Note to Teachers:

Please read and carefully note the article in the Choristers and Organists' Department of this issue entitled "Our Songs for the Little Children." Give special thought and try to select for practice songs that fit the lesson thought as far as possible.

Fourth Sunday, September 24, 1922

Lesson 12. The First Temple in our Day

References: "From Plowboy to Prophet," pp. 91-98; "The Latter-day Prophet," chapters 22-23. "Essentials in Church History," pp. 153-154; 188-192.

Aim: Through obedience to our Heavenly Father we may some day receive the wonderful blessings given in the temples of the Lord.

Memory Gem: "And verily I say unto you, Let this house be built unto my name, that I may reveal mine ordinances therein unto my people." (Doc. and Cov. Sec. 124:140.)

Outline:

- I. God Commands His People to Build a Temple.
 1. At Kirtland, Ohio.
 2. To be a House of God.
- II. A Great and Dangerous Task.
 1. People few and poor.
 2. Surrounded by enemies.
- III. A Vision of Heaven.
 1. A throne and those who sat on it.
 2. Other great ones.
 3. A beautiful place.
- IV. The Dedication and After.
 1. Gathering of the people.

Review Questions

1. Jesus said to His disciples, "Other sheep I have which are not of this fold." What record of some of those "Other Sheep" have we and how did we receive it?
2. Why did the Church move to Ohio? How does the prayer of Newel K. Whitney and the answer to it show that it was right for the Prophet to move with the Church to Ohio?
3. What is a revelation? What things pertaining to the settlement of the Saints in Missouri were made to the Prophet Joseph by revelation?
4. The Lord has decreed that He would have a tried people—how did He try His latter-day people and also manifest to them His protecting power?
5. Why do we build temples? How did the Lord show His acceptance of the first temple in our day, and what significance to us has the visit of Moses and Elijah?

Tell Him So

If you like your brother's work,
 Tell him so.
 Drive away the doubts that lurk—
 Tell him so.
 He may feel that he has failed,
 By grim doubt may be assailed.
 By your word he'll be regaled—
 Tell him so.

If a friend of yours does well,
 Tell him so.
 Don't go raise a jealous yell—
 Tell him so.
 He'll be glad to know you're glad,
 Glad it doesn't make you sad.
 Finest fun you ever had—
 Tell him so.

If you think his work is punk,
 Tell him so.
 It will rouse his fighting spunk,
 Tell him so.
 Tell him he is in a rut,
 He'll just think you are a nut—
 Maybe knock your block off! But
 Tell him so.

—Strickland W. Gillilan.



KINDERGARTEN DEPARTMENT



Wm. A. Morton, Chairman; Charles J. Ross; assisted by Ina Johnson and Blanche Love

Second Year

Note: Kindergarten teachers should read the article printed in this magazine, in the Choristers and Organists' department entitled, "Our Songs for Little Children." The suggestions contained therein are very important and should be followed out by all our workers.

First Sunday, September 3, 1922

Subject: Fast Day Topic: "By attending to morning and evening prayers I will be blessed by the Lord."

Aim: To teach the children the purpose and value of prayer, and to create within the children a stronger faith in the power and willingness of Our Heavenly Father to guide us if we but seek Him.

Teachers' preparation for the day.

Before we can teach this subject, we must first be converted to the subject ourselves. Therefore, pray for the spirit to guide you, that you might feel and know your subject. Then sit down quietly and ask yourself: Why do I believe in Prayer? Why do I pray? Is it because I have been taught and have acquired the habit, or is it because I have faith and pray for my soul's desires? Do I pray in humility, asking for what is best for me—leaving the rest to One who knows—trusting that He will give me just what I need? After you feel and know why you pray, then turn to pages 293, and 294 in Deseret Sunday School Song Book, and read and think about the words there.

Next memorize, or learn to sing, "Sweet Hour of Prayer," and sing it to the class.

I. Opening.

- a. Gathering of wraps by children.
- b. Song Practice: "Did You Think to Pray," (D. S. S. Song Book, page 65.)
- c. Hymn: "Father of All in Heaven Above." (Patty Hill Song Book.)
- d. Prayer: Create atmosphere: Ask children when they pray. Why? To whom? What are we thankful for this morning? Repeat after the one who is leading.

Teachers please let your children pray if it is only four or five words. If they are only thankful for their fathers and mothers. Whom do they thank for their fathers and mothers? In whose name do we say it in? It

is easy to get them to add more after you get them started?

e. Song: First two verses of "Joseph Smith's First Prayer." (D. S. S. Song Book, page 41.)

f. Rest exercise.

The little plants under the trees look up at these kind trees for protection. They are not afraid of the long, cold winter that is coming, because they know Heavenly Father will send the winds to shake the leaves off the trees, to cover them up so they will be warm.

Let them be tall poplar trees, wide spreading apple trees, etc. Let several children represent the wind, passing around the room making a soft noise like the wind, while the branches (children's arms) sway up and down from side to side, letting the leaves fall to the ground. (Fingers used as leaves.)

The Flower's Lullaby in Patty Hill's Song Book, page 23, may be used instead, if the teacher prefers it.

II. Group Work.

a. Memory gem and sacrament gems.

Review and teach new ones.

Prayer is the simplest form of speech,
That any lips may try

To ask for things they need the most,
From One who lives on high.

b. Lesson.

Introduce your lesson by asking the children when they pray, and have them tell you what they pray for. After they have finished, ask them what they would do if they needed help and no one was around to give it to them; or if they didn't know how to do something that they wanted to do. We too often laugh and make fun of the childish faith when they pray for things they want: as the child who prayed for some raisins. Oh, if we could only cherish that beautiful faith and trust, and ask for more help throughout our lives! The world would be better, people would be happier and more contented with their lot.

Spend your entire morning in discussing prayer and its power; telling and letting the children tell of how they have been blessed, healed, and the different times they have had their prayers answered; leading them to see if we ask in faith and humility, and if it is best for us we can have our prayers answered. We do not know when the things we want are best for us.

Tell them that next Sunday you will tell them a story about a little boy who prayed for help and received it.

At the close of the group period, all teachers sing, "Sweet Hour of Prayer."

III. Closing Period.

- a. Passing of wraps by children.
- b. Song: "Did You Think to Pray."
- c. Benediction.
- d. Song: "Goodby."

Second Sunday, September 10, 1922

Lesson 62

Subject: Joseph Smith's First Vision.

Text: Sunday Morning in the Kindergarten.

History of Church: Vol. I, pp. 2-6.

Aim: Earnest effort to prepare one's self for the work of the Lord is rewarded.

I. Opening.

- a. Gathering wraps.
- b. Song practice: Review—"Did You Think to Pray?"
- c. Song: "Father We Thank Thee." (Kindergarten Plan Book, p. 176.)
- d. Prayer: Create an atmosphere, and be thankful that you have a Sunday School.
- e. Song: "Joseph Smith's First Prayer." (D. S. S. Song Book, p. 41.)
- f. Rest exercises.

Children as trees, tall trees, wide spreading trees, to make a grove. Explain what a grove is. Have birds, bees fly among flowers. Also pick flowers and take to some one that is ill.

II. Group Work.

- a. Memory Gems and Sacrament Gems.

Note: Too little attention is being paid to this work. Let us be more careful in our selections and please, put more time on the introduction to the gems; that is the explanation of them, as they are not being put over in the proper way.

b. Lesson.

Introduce the story by means of pictures of groves, parks, etc. so the children will know what a grove is. Also show the picture of Joseph in the Grove. Ask the children all the questions you can about the picture. Then tell your story and lead the children to see the value of prayer. But in order to receive answers to our prayers we must have faith, not be impatient, and trust that if it is for us to have the blessings asked for we will get them. Also, if we are always prayerful we will be guided to do right.

III. Closing.

- a. Passing of wraps by children.
- b. Benediction.
- c. Song—teacher's choice.

Third Sunday, September 17, 1922

Lesson 63. The Book of Mormon Revealed

Text: History of Church, Vol. I, pp. 6-15.

Helps: "From Plowboy to Prophet," William A. Morton.

Aim: Earnest effort to prepare one's self for the work of God will be rewarded.

I. Opening.

- a. Gathering of wraps.
- b. Song practice, "Joseph Smith's First Prayer." (D. S. S. Songs, p. 41.)
- c. Prayer. Create atmosphere by leading children to be grateful for our leaders and teachers.
- d. Hymn, "Father We Thank Thee." (Plan Book, p. 176.)
- e. Rest exercise. Let the children represent a visit to a grove or canyon where they have observed the trees. Representations: Tall trees—arms upward stretched, wide spreading branches—arms outward stretched. Wind rustling through the branches, very softly.

II. Group Work.

- a. Gem. Teacher's choice.
- b. Approach. Review Joseph Smith's first vision.
- c. Lesson story. "The Book of Mormon Revealed."

III. Closing.

- a. Song, "We Thank Thee O God for a Prophet." (First verse.)
- b. Benediction.

Fourth Sunday, September 24, 1922

Lesson 64. The Precious Record

Text: History of Church, Vol. I, pp. 15, 16, 18, 71.

Helps: "From Plowboy to Prophet," William A. Morton.

Aim: Earnest effort to prepare one's self for the work of God will be rewarded.

I. Opening.

- a. Gathering of wraps.
- b. Song practice, Joseph Smith's First Prayer."
- c. Prayer. Lead the children to express gratitude for the Sunday School.
- d. Hymn. Review.
- e. Rest exercise, Representation of help

in the farm activities. The harvesting of the grain.

II. Group Work.

a. Gem:

"Man plows the fields and scatters
The wheat seed all around,
But 'tis God who sends the sunlight,
And rain upon the ground.
He sends His rain and sunshine,
To help to make our bread,
And when we add our work to His,
The hungry can be fed."

—From "Song Stories for the Kindergarten."

Note: If you feel that this gem is too long for your children use the first four lines omitting the last four.

b. Approach. Review briefly lesson 62 and 63.

c. Lesson. The Precious Record.

Application suggestion. Show the Book of Mormon to the children. Perhaps we have never heard of this book before. We cannot read it because we are just small boys and girls. But when we go to

school and learn to read, how many would like to know more about this book which Heavenly Father helped the boy Joseph Smith to write.

III. Closing.

- a. Song, "Flowers' Lullaby." (Hill, p. 23.)
- b. Benediction.

Questions for Teachers at Union Meeting, on September Lessons

I. Question on Fast Day Subject.
II. What prompted the boy Joseph to go into the grove to pray?

III. What prompted the effort and preparation of men and women in this dispensation to perform the duties required of them in the Church? Give examples.

IV. What lesson, may be applicable in our lives, from the lesson "The Precious Record."

V. Why do we present the story, "The Book of Mormon Revealed," to our Kindergarten children.

A Chipmunk's Escape

This is a true story of a chipmunk and a cat. Grimalkin, the cat, had been out hunting. By stealth and quickness—it could have occurred no other way—she had captured a chipmunk. She was bringing that chipmunk home, possibly for her babies. My friend who told me the story saw the cat coming at a distance and was attracted by her, because she had something in her mouth. The "something" would be released every now and then, and would start away, when kittie would pounce upon him and bring him back. She was having a wonderful time. But think of the agony of the poor chipmunk! The observer hurried out of the house to get nearer the cat and her prey. Then it was that my friend discovered that the cat was teasing in a cat's own cruel way a full-grown chipmunk.

My friend spoke to the cat to attract her attention, whereupon she turned her eyes momentarily toward him and from the chipmunk, which saw his opportunity at once. Then an astonishing thing happened. He seemed to feel that he had a friend in the newcomer. Like a flash, he dashed in the direction of the man, got

behind him, ran up his trouser leg, under his coat, and settled down snugly and safely under the coat between the man's shoulders, where no cat could get. The cat, quick as cats are, was taken entirely off her guard. She did not know what became of the chipmunk; was completely mystified. The chipmunk was not making a move.

After a little time, the cat moved away, and my friend called his sister, whom he was visiting at a town on the Hudson River. He laughingly informed her that he had a chipmunk under his coat. "Nonsense," she said. Then he proceeded to show that it was fact and not nonsense. His sister assisted him to remove the coat ever so carefully. The chipmunk slipped from underneath onto my friend's shoulder, where he remained, apparently quite unafraid, for a moment. Then he jumped down and took his stand on a stone wall near at hand, just to show he was all right maybe. After a few moments he was gone.

The cat took one chance too many in her game of heartless teasing, as teasers are apt to do, and lost her captive.—W. H. Burgwin, in New York Christian Advocate.



The Party of the Autumn Prince

By Leah Brown

Dona lay dreamily upon her little bed in front of the window counting the various colors of the autumn leaves as they danced and frolicked with the sunbeams in the cool October breeze.

"Why it's just like the story Aunt Patience told of the leaves who went to a great party," she mused. "I wonder if they are donning their new frocks for a party, too. Well, if you do, Little Leaves, I hope you will have a good time. I am sure you will, though, you have been so good and kind in helping your mother tree to cuddle the little birdlings and sing their lullabys as you rock them to sleep. And you really deserve those beautiful dresses. But why has your mother given some of you such beautiful red-dresses while others only have yellow and brown ones?"

Suddenly she glanced from the tree to the gate where hung the little red flag, then back again to the bright leaves on the tree. She smiled at the new idea that came to her and said almost aloud:

"Why I wonder if some of the little leaflets have had the scarlet fever, too, and they have made their dresses red because they had no gate to hang the flag on. Well, Little Leaves," she said, pathetically, "if you have been as sick as I have for all this long, last month, I pity you. And I just hope you will have the best time you ever had at your party. And when you lay down to rest I hope King Winter will spread a nice white coverlet over you and keep you warm so you will not take a relapse like I did," and she closed her

eyes as if to shut out the thought of the days which brought her so much pain.

It had been four weeks since the bright little flag had been placed upon the gate to proclaim to the world that she had scarlet fever. That same day Aunt Patience had come to be her nurse. What she would have done without Aunt Patience, she had not tried to think. She only remembered the many little things she had done, and the stories she had told to help her forget her pain. The story of the autumn leaves had been a beautiful one, and this morning she sat by the bedside cutting out families of paper dolls to amuse her. Then she had told her to rest quietly and in the afternoon she should be propped up with pillows and paint them.

When Dona opened her eyes she noticed a little spider spinning her web on the outside of the window pane. For several minutes she watched it swinging to and fro on tiny silken threads. Then as she closed her tired eyes she murmured softly: "I wonder if Mrs. Spider has ever had the scarlet fever."

Suddenly she was surprised to hear the little spider call out in a tiny wee voice: "Why my dear little girl, have you got scarlet fever? You must get awfully tired lying there so long. And not a playmate to play with either. I'll just spin you a beautiful web of fine cloth to make your dolly a new gown and send it over with my little girl, and she can stay and play with you."

"But the flag," said Dona quickly. "She can't come inside of that flag or she will get the scarlet fever. And any way I don't know how to play with

spider children, and if Aunt Patience should see it she wouldn't understand and would kill it."

"Well, what can I do for you then, you poor little lonely child?" said Mrs. Spider. "Oh, I know, I shall come myself and take you out of that dreary little room into the bright sunshine, and you shall get well much faster."

"Oh, and will you take me to the party, dear Mrs. Spider?" asked Dona excitedly.

"What party, my dear?" asked Mrs. Spider.

"The lawn party of the Autumn Prince," she answered. "Aunt Patience told me about it. Mr. Winds whole orchestra is to play the music and all the leaves are going. See how lovely their gowns are. I have never been to such a beautiful party in my life and I would like so much to go," she finished breathlessly.

"I shall take you anywhere you wish to go, my dear child," answered Mrs. Spider. "I shall dress you in the most beautiful gown my clever little fingers can make, and you will be so well when you get back you shall never, never have scarlet fever again."

"Oh, and wont Aunt Patience be surprised when she comes and finds that I am gone," she laughed as she felt herself borne through the air in the arms of Mrs. Spider.

She was soon daintily arrayed in the beautiful gown of soft thin silk, and as she started away she could not help wishing she could be a spider and learn to spin her own beautiful clothes. As they came near the lawn where the party would be held, soft strains of music, just like she used to hear as the wind whistled through the trees and around the corners, greeted her. The beautiful leaves were already dancing about and very soon she, too, was caught in the whirl of fun. The longer she danced the louder the music played and the faster she whirled about. When she grew tired and

wished to stop, the music shrieked out more lively and, as if by magic, she found herself whirling and dancing. She looked about her to see where was Mrs. Spider. In her frolic she had lost sight of her and could not stop dancing to find her. How would she ever get home?

"Mrs. Spider!" she called loudly.

"You are dreaming, dear. There isn't any spider," said a voice near by, and Dona opened her eyes to find Aunt Patience bending over her.

"Oh, I'm so glad I've stopped dancing," she sighed wearily.

"Dancing where?" queried Aunt Patience.

"I went to the autumn dance with Mrs. Spider," she laughed. "The music was so sweet I just danced and danced till I was so tired. But oh, Aunt Patience, I'm so glad it was just a dream and I am home again. Sing me that song about the leaves while I rest a little longer and then we shall dress my paper dolls ready for the party, too."



Photo by Irene Stewart,
Age 12, Alamo, Nev.



THE CHILDREN'S BUDGET BOX

The Budget Box is written entirely by children under seventeen years of age. To encourage them, the "Juvenile Instructor" offers book prizes for the following.
Best original verses of not to exceed twenty lines.
Best original stories of not to exceed three hundred words.
Best amateur photographs, any size.
Best original drawings, black and white.

Every contribution must bear the name, age and address of the sender, and must be endorsed by teacher, parent or guardian as original.

Verses or stories should be written on one side of the paper only. Drawings must be black and white on plain white paper, and must not be folded.

Address: The Children's Budget Box, "Juvenile Instructor," 47 East South Temple Street, Salt Lake City, Utah.

Flax

Flax is my own little pony. She was given to me two years ago on Christmas. At first, she was very wild, but it was not long before she knew my whistle, and would come trotting to me from any part of the field.

The first winter I rode her to school, about two miles away. Flax soon learned school time, and every morning at eight o'clock she would meet me at the stable door. Sometimes the boys at school would try to play a trick on me by leaving me to walk home, but Flax would never leave the school ground without me.

I have now taught her to drive. At first, she did not like the buggy, but now she is gentle as can be. Although she is very careful in the buggy, nothing pleases her more than when I jump on her back and we go galloping off down the field with my dog barking at her heels.

Kay Hammond,
Age 11.
Moab, Utah.

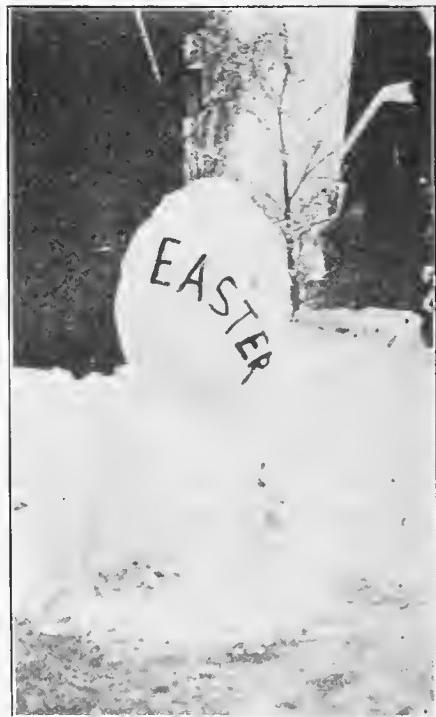


Photo by Darrell Goodrich,
Age 16. Tridell, Utah.

My Pets

I have a little brown puppy that we call Brownie. Every time I come from school he runs to me and jumps and barks and will run and hide where he thinks I can't find him. Brownie likes to play and have a good time, just as well as girls and boys do, and we all laugh to see how he enjoys carrying things in his mouth and running around the house. The cat doesn't like Brownie, for when he wants to eat with her she will spit and snarl and make her fur stand up. I also have a fine riding pony that is full of life and takes me for some fine rides. When we carry any paper packages we have to be careful not to make a noise as she is afraid of it.

Wendell Harker,
Age 10. Shelley, Idaho.



OUR SNOW EASTER EGG
By Virginia Castleton,
Age 14. 73 Lake St., S. L. C.

Indian Girl

The attached picture is of a little Indian girl. The Indians are very superstitious about having their pictures taken, and in order to get the child's consent, a small coin was given to her. She is about four years of age, and at this time she was with her mother at the store. Note how ragged her



clothes are, and how unkempt her hair. It is not her fault that she is so ragged. Her parents are too poor to provide her with new clothes. There are many others in the same condition. American girls should be thankful that they have good clothes to wear, good food to eat, and comfortable homes in which to live.

Gwendolin Evans,
Age 14. Shiprock, N. M.

A Narrow Escape

When my grandpa was a boy, he worked for a man in Cedar Valley. There were several men in the camp. Early one morning he was told to take

the boss' swift little pony and ride to American Fork for some things. The boss paid him a month's pay. He was returning to camp with the things and a fine pearl handled pocket knife, he had bought with his money, when suddenly he heard some one back of him. He turned and saw a cross old Indian.

"Me, big Indian, hate pale face. What got in sack?"

"Sugar, tobacco, matches," said grandpa, very much afraid.

"Give me some." Grandpa took out his new knife and cut him some tobacco. "Heap stingy," he said. Then he took knife and tobacco away from him. This was the boy's chance to get away, so he spurred the pony and away he flew. Two arrows came near killing grandpa but he got to camp safely.

The men were very cross when they didn't have any tobacco, but he was glad he had saved the pony which the Indian would have surely taken; but oh, that knife he worked so long for, was gone!

Ruth Jones,
4678 6th West Street,
Age 11. Provo City, Utah.



Photo by Glen Southwick
Age 12. 213 N. 2nd West,
Lehi, Utah.

Mr. Robin

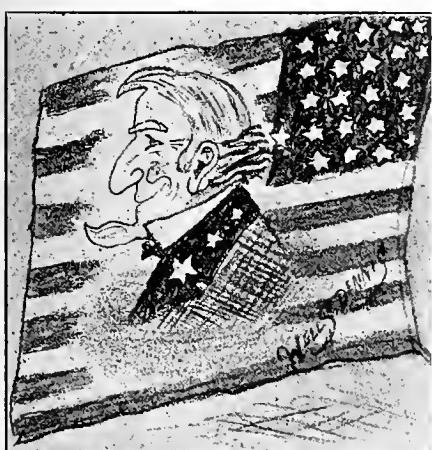
Mr. Robin is here again,
Dressed in tawny-brown;
He tosses about his little head,
As he struts upon the ground.

He chirps and twitters as he bops
about
In the April's gentle showers;
He calls and calls to his little mate
To join him among the flowers.

His little wife chirps softly back,
As she swings in the old cherry tree,
"I can't leave our little babies, dear;
"You'll please come here to me."

Then up he flies to his babies three.
With big fat worms for them.
He drops them carefully in their
mouths,
And then he's off again.

Mary King,
Antimony, Utah.



Drawn by Wells Dennis
Age 16. Holden, Utah.

Age 10.



Photo by Nephi Jorgensen
Age 12. Ucon, Idaho.

The Canary Bird

The canary is a dainty bird and is a very popular house pet. It can sing very sweetly, and is not at all timid when people are around.

Canaries were first found in the Canary Island, but are also native birds of the Maderia and Azores Islands. They were first brought to Italy in the sixteenth century. And from there sent to England, Germany, Holland, and other countries.

When canaries are wild they build a dainty nest of soft materials in the top of a lofty tree and line it very carefully with hair or feathers. In this nest they lay five small blue eggs, and they hatch several broods in one year.

Their natural food is seeds of various plants and insects. When they are in captivity, they are fed seeds, bread crumbs, cracker crumbs, potatoes, eggs and, occasionally, apples and sugar.

Canaries are brown, yellow and, also, a greenish color in Germany. In England the canary is somewhat stronger than our little yellow one that sings. It is sometimes called our wild canary,

and has a reddish-yellow plumage and also a deep red plumage and this bird is called the "Red Canary."

Alice Jex,
272 Wall Street,
Age 12. Salt Lake City, Utah.

We Thank Thee

We thank Thee for the pretty flowers
That bloom about our feet,
And for the little birds
That sing to us so sweet.

We thank Thee for our homes
We thank Thee for our clothes,
We thank Thee for our crop,
That in the season grows.

We thank Thee for the Gospel plan
And for our prophets true,
And when the end is nigh
Save us all with You.

Grant Cook
Age 12. Tremonton, Utah.

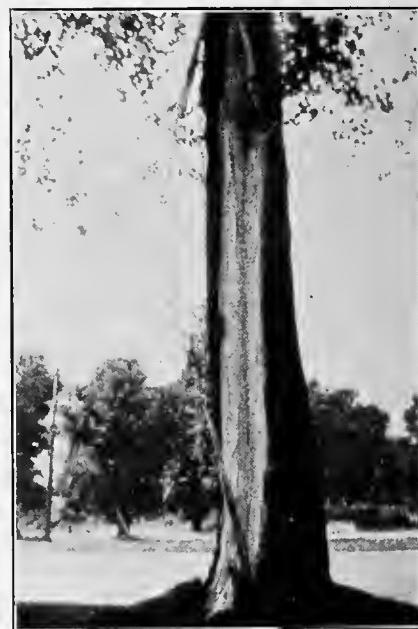
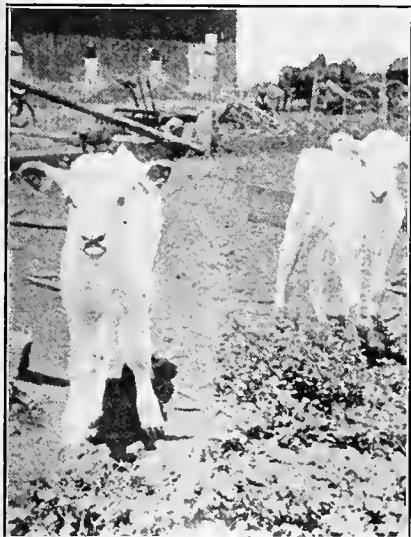


Photo by Billie Duncan,
Age 12. 242 S. 1st E.,
Salt Lake City.



TWINS

Photo by Edna Bowman,
Age 12. Lewiston, Utah

The Little Big Girl

Once there was a little, little girl, but when this little, little girl grew to be a big girl and it was her tenth birthday her mama and papa could not think what to give her for her birthday.

So they thought and thought. Now this little girl had lots of dollies and other nice toys, and they wanted to get her something new and something nice. Now what do you think they decided to get her? They decided to get her the *Juvenile Instructor*. For then she could read nice stories and figure out puzzles and learn the sacrament gems, and so many, many other nice things. Now, don't you think that was just the right thing for a nice little girl ten years old?

And the first *Juvenile* that this little-big girl got made her so happy that she sat right down and figured out all of the puzzles and she got them all right. So the *Juvenile Instructor* sent her a book, for her puzzles. They

didn't know that they were sending her a birthday present. But that little girl got two nice, yes, real nice, birthday presents, I think. Don't you?

Isabelle Benson

Age 14.

Sandy, Utah



Photo by Lyman Hutchins,
Age 13. Box 122, Springville,
Utah.

Timpanogos

The Wasatch mountains stretch across Utah from north to south. They form a lofty range and the highest of these many peaks is Timpanogos. The Indians had many fables about the mountains and perhaps it was they who first named the peak. Later the Spaniards, when they began traveling through the valley, noticed how the mountain towered over all others and it became known throughout the old Spanish settlements by its Indian name, "Timpanogos," which means "running water." The Spaniards finally left this part of the land and the settlers who followed the old trails left by these people still called it by its Indian name.

There is something beautiful about

the mountain every season of the year. In the winter when the snow covers its slopes, in the spring when the trees are beginning to don their green, or in the summer when every little hollow back of the mountin is covered with wild flowers and the many streamis rushing from the lake that is at the bottom of the glacier—one of the few glaciers in Utah.

Each year there is a big "hike" to the top of the mountain, sometimes many hundreds of people taking the trip and all agree it was well spent.

Edith Johnson,
Age 11. Box 70, Provo, Utah.

Vacation

Our lessons now are over;
Good times sure are near;
We're carefree from our studies;
Vacation time is here.

The flowers now are growing,
For summer days are near;
The birdies all are singing,
Vacation time is here.

For snow and cold wind's bluster,
We now need have no fear;
For good days sure are coming—
Vacation time is here.

Our school work was so pleasant,
And some did shed a tear,
But it is all now over;
Vacation time is here.

Louise Coffman
Age 14, Box 95, Springville, Utah.

May Puzzle

Solution

- | | |
|-----------------|--------------------|
| 1.—Coalville. | 6.—Brigham. |
| 2.—Castle-Dale. | 7.—Cedar City. |
| 3.—Garland. | 8.—Green River. |
| 4.—Kaysville. | 9.—Bingham Canyon. |
| 5.—Tremonton. | |

Winners

Isabelle Benson, Sandy, Utah
Edna Bowman, Lewiston, Utah.

Virginia Castleton, 73 L St., S. L. C.,
Louise Coffman, Springville, Ut., Box 95
Grant Cook, Tremonton, Utah
Billie Duncan, 242 S. 1st E., S. L. City.
Wells Dennis, Holden, Utah.
Gwendolin Evans, Shiprock, New Mexico
Darrell Goodrich, Tridell, Utah
Wendell Harker, Shelley, Idaho
Lyman Hutchins, Box 122, Springville,
Utah

Kay Hammond, Moab, Utah.
Nephi Jorgensen, Ucon, Idaho
Alice Jex, 272 Wall St. S. L. City
Edith Johnson, Provo, Utah, Box 70
Ruth Jones, 467 S. 6th West, Provo, Ut.
Mary King, Antimony, Utah
Irene Stewart, Alamo, Nev.
Glen Southwick, 213 N. 2nd W., Lehi,
Utah

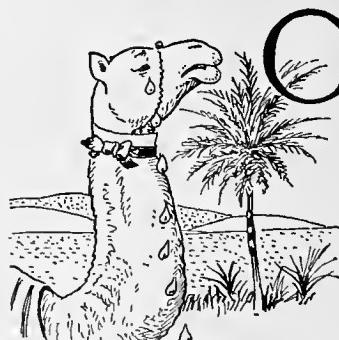
Honorable Mention

Ray S. Alleman, Springville, Utah
Marie Allsop, Sandy, Utah
Wendell Allen, Hyrum, Utah
Vera Ashby, Wood Cross, Utah
La Verne Barton, Kaysville, Utah
Glyndon Bates, Erda, Utah
Gertrude Bentley, Parowan, Utah
Naomi Berg, Springfield, Idaho
Mary Blood, Kaysville, Utah
Rex Bloomfield, Toadlena, N. M.
Lowell Boberg, Draper, Utah
Una Bodily, Preston, Idaho
Clifton D. Boyack, Delta, Utah
Howell Brady, Roosevelt, Utah
Anna Brooks, St. George, Utah
Howard Burdick, Bennington, Idaho
Georgina Burnham, Redmesa, Colorado
Milo G. Campbell, Widtsoe, Utah
Nola Campbell, Widtsoe, Utah
Ruth S. Cannon, Farmington, Utah
Velda Carson, Lehi, Utah
Helen Chandler, Moscow, Idaho
Dorothy Christensen, Tremonton, Utah
Della Clark, Chihuahua, Mexico
Ivaloo Cottrell
Wycliffe Crabtree, Duncan, Arizona.
Metta Crawford, Enterprise, Utah
Ronvoe Cushing, Murray, Utah
Morrison Cushing, Murray, Utah
Winell Dalley, Summit, Utah
Fae Bell Davis, Venice, Utah
Ilene Day, Kaysville, Utah
Marcella Dewsnup, Gridley, California
Merle Erickson, Salt Lake City, Utah
Anna Evans Monticello, Utah
Verland Evans, Santaquin, Utah
Vesta Frost, Riverton, Utah
Clarissa Gibson, Manassa, Colorado
Newell Gibson, Manassa, Colorado
Perry C. Gillett, Ophir, Utah

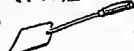
Hazel Cleave, Antimony, Utah
 Grace Greenwood, Highland, Utah
 Anna Bell Guymon, Castle Dale, Utah
 Bertha Hancey, Hyde Park, Utah
 Leda Hancey, Hyde Park, Utah
 Esther Hansen, Boulder, Utah
 Fred Hansen, Tremonton, Utah
 Harry Hansen, Tremonton, Utah
 Elizabeth Harker, Shelley Idaho
 Leroy Harris, Duchesne, Utah
 Harriet Heaton, Alton, Utah
 Martha Heiner Morgan, Utah
 Joseph Henrie, Richfield, Utah
 Iran Roy Hill, Randlett, Utah
 Lyle Hilton, Hinkley, Utah
 Marr Hortin, Wanship, Utah
 Max Horton, Oakley, Utah
 Bernice Houghton, Old Promontory, Ut.
 Lucile Howell, Holliday, Utah
 Reginald Hunsaker, Tremonton, Utah
 Radie Hyde, Salt Lake City, Utah
 Virginia Hyde, Mountain Home, Idaho
 Mona Iverson, Randlett, Utah
 Sarah Jacklin, American Fork, Utah
 Ellen Jarvis, Sunnyside, Utah
 Roma Jarvis, Hinckley, Utah
 Callie Jensen, Sandy, Utah
 Marion Jeppson, Hinckley, Utah
 Sydonia Johnson, Cleveland, Utah
 Magnolia Johansen Castle Dale, Utah
 Agnes Jones, Enterprise, Utah
 Hazel Kenison, Salt Lake City, Utah
 Lenora Kimball, Draper, Utah
 Vera Knight, Randlett, Utah
 Urguhart Knudsen, Murray, Utah
 Leslie Kunz, Bern, Idaho
 Lulu Kunz, Bern, Idaho
 Josie Kynaston, Bountiful, Utah
 Arley Lamb, Hyde Park, Utah
 Rona Lee, Black Pine, Idaho
 Virginia Lee, Pioche, Nevada
 Ida Liechty, Provo, Utah
 Birdella Lloyd, Riverton, Utah
 Belva Lott, Joseph, Utah
 Ruth Lyon, Metropolis, Nevada
 Flaine Major, Centerville, Utah
 Edna Matson, Rexburg, Idaho
 Lillie Maurer, Millville, Utah
 Lucille McClellan, Payson, Utah
 Newell McClellan, Salt Lake City, Utah
 Faun McConkie, Moab, Utah
 Howard McMillan, Ft. Duchesne, Utah
 Ethel Merrill, Riverton, Utah
 Emma Mills, Hoytsville, Utah
 Mary Moody, Hinckley, Utah
 Clifford Nelson, Joseph, Utah
 Ralph Nelson, Joseph, Utah
 Howard C. Nielsen, Logan, Utah
 Selma Nielsen, Hunter, Utah
 Elene Noble, Pauline, Idaho
 Nellie Palmer, Barnwell, Alta, Canada
 Ruby Parrish, Kaysville, Utah
 James A. Peniman, West Weber, Utah
 Ada Perry, Brigham, Utah
 La Mona Perry, Provo, Utah
 Darrel Peterson, Ferron, Utah
 Lloyd Pope, Vernal, Utah
 Lileth Porter, Hatch, Utah
 Branch Probst, Midway, Utah
 Gwen Prior, Spanish Fork, Utah
 Helen Rees, Croyden, Utah
 Irvin Ross, Lehi, Utah
 Truman Ross, Lehi, Utah
 Ruby Ruesch, Hurricane, Utah
 Grace Sabey, Sandy, Utah
 Myrtle Sargent, Pangnitch, Utah
 John R. Schutt, Rupert Idaho
 Nisha Seamons, Hyde Park, Utah
 Agnes E. Sears, Douglas, Arizona
 Minerva Seely, Salt Lake City, Utah
 Mary Sevey, Richfield, Utah
 Della Shaw, Aurora, Utah
 Relia Shaw, Aurora, Utah
 Aldyth Skidmore, Preston, Idaho
 Delbert Smedley, Bountiful, Utah
 Sturton W. Smedley, Bountiful, Utah
 Verda Sorensen, Arbon, Idaho
 Hazel Sowards, Vernal, Utah
 Ruth Stewart, Alamo, Nevada
 Verla Taggart, Lewiston, Utah
 Sarah Taylor, Lehi, Utah
 Eva Tervort, Payson, Utah
 William Thompson, Malta, Idaho
 Ruth Thoresen, Salt Lake City, Utah
 Ellen Thornock, Bloomington, Idaho
 Wells Thurber, Richfield, Utah
 Pauline Tuft, Monroe, Utah
 Harcey Vance, Fairview, Utah
 Catherine Van Kampen, Ogden, Utah
 Estelle Van Wagoner, Midway, Utah
 Helen Young, Idaho Falls, Idaho
 Basil R. Walker, Rockland, Idaho
 Cleon Walker, Farmington, Utah
 Melba Walker, Provo, Utah
 Thelma Walker, Syracuse, Utah
 Winifred Walker, Lewisville, Idaho
 Ima Watson, American Fork, Utah
 Myrtis Watson, Grantsville, Utah
 Joseph Whitaker, Hatton, Utah
 Willard Whitaker Hatton, Utah
 Don White, Oakley, Utah
 Helena Williams, Salt Lake City, Utah
 Rea Williams, Idaho Falls, Idaho
 Henry Winkle, Jr., Richfield, Utah
 Frank Wissmar, Salt Lake City, Utah
 Sabina Woodward, Franklin, Idaho
 Helen Worthen, Salt Lake City, Utah
 Vada Worthen, Ferron, Utah

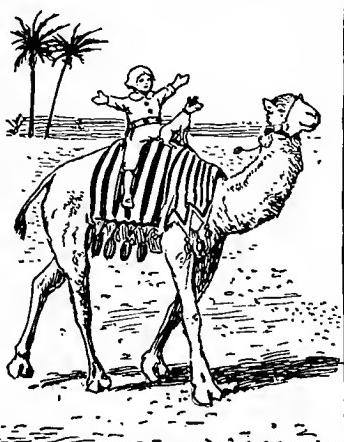
The Wonderful Journey of Peter and Little Dog Trip

7



“HO! How hot it was! The sun shone and as far as Peter’s eyes could see, there was nothing but sand. ‘So this is the end of our journey!’” cried . “We have no big hats and no umbrella and not even a bucket to carry water for a drink. We can never get across the hot sand!” “Trust me,” said . So away they went till they heard somebody crying, and there was a and under it a and a and Mr. and Mrs. Camel and little Billy camel crying as hard as he could cry. “And what is the matter, Mr. ?” asked . “Why,” said , “Mrs. Camel was frying the for breakfast and she came out to get a of water and dropped the pancake-turner down the !” “But why don’t you get it again?” asked . “Because the is dark and deep,” said , “and the is caught on a / and we can’t reach it, and the will all be burnt to a crisp!” “Dear, dear!” said . “But my master is little

and so am I. Do you give us a  and put us both in the  and let us down the , and I will hold the  and he will get the ." So Mr. Camel hurried and got a  and put them both in the  and let them down the  and little dog Trip held the  and Peter got the  and up they came with it, and Mrs. Camel ran and turned the  before ever they were burnt at all! "One good turn deserves another," said  . "Is there anything I can do for you?" "We'd like to get across the hot sand," said  . "To be sure," said Mr. Camel. "I will kneel down and you shall get up on my  and pat, pat, I will take you across as easy as a  ." So  knelt down and  and little dog Trip got up on his  . Then, bump, bump, Mr. Camel stood up and Peter and little dog Trip jogged this way and that way but soon pat, pat, they went as easy as a  , and before you could say Jack Robinson they were all safe across!





Ouch

Prof.—Do you know where shingles were first used?

Frosh—I'd rather not tell—Burr.

Familial Piety

Visitor—Are your children doing anything for you in this your last illness?

Old Man—Oh, yes, they are keeping up my life insurance.—Western Christian Advocate.

Playing Safe

A negro was trying to saddle a fractious mule, when a bystander asked, "Does that mule ever kick you, Sam?"

"No, sah, but he sometimes kicks where I'se jes' been."—The American Legion Weekly.

Speedy Boy

Lady—Tobe, I'm sorry to hear your wife got a divorce.

Tobe—Yessum, she done gone back to Alabama.

Lady—Who will do my washing now?

Tobe—Well, mum I'se co'tin' again, and I co'ts rapid.—Louisville Courier-Journal.

“—!—!!—!!!—”

Clergyman—I brought back that second-hand car I bought from you last week. It is too obnoxious.

Dealer—What's wrong? Can't you run it?

Clergyman—Not and stay in the ministry.—Motor Life.

A Sure Thing

Visitor, in early morning, after weekend, to chauffeur—Don't let me miss my train.

Chauffeur—No danger, sir. The mistress said if I did, it'd cost me my job.—London Opinion.

Tough

The Bride—That flour you sent me yesterday was tough.

"Tough, Ma'am?"

"Yes, my husband simply couldn't get his teeth into the pastry I made with it."

Oh!

"Daddy, did you find your charm?" cried a small boy anxiously.

"What charm?"

"Why, I heard mother say you'd lost the charm you had when you were young."

Letting Him Down Easy

A rich man, lying on his death bed, called his chauffeur who had been in his service for years and said:

"Ah, Sykes. I am going on a long and rugged journey, worse than ever you drove me."

"Well, sir," consoled the chauffeur. "Theres one comfort. It's all down hill."—American Legion Weekly.

Only a Hobo

The hobo had asked the hard-faced woman for something to eat. "Yes," she replied. "I'll fix you some supper if you'll saw and split some wood, sweep off the walk, fix that hole in the fence, tidy up the yard and burn that rubbish piled up at the cellar door."

"Lady," said the hobo, as he started away, "Im only a hobo; I ain't your husband!"—Cincinnati Inquirer.

An Awful Surprise

Marjory—Mamma, were you at home when I was born?

Mother—No, darling, I was at grandma's in the country.

Marjory—Wasn't you awf'ly s'prised when you heard about it?

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A LONG TIME AGO



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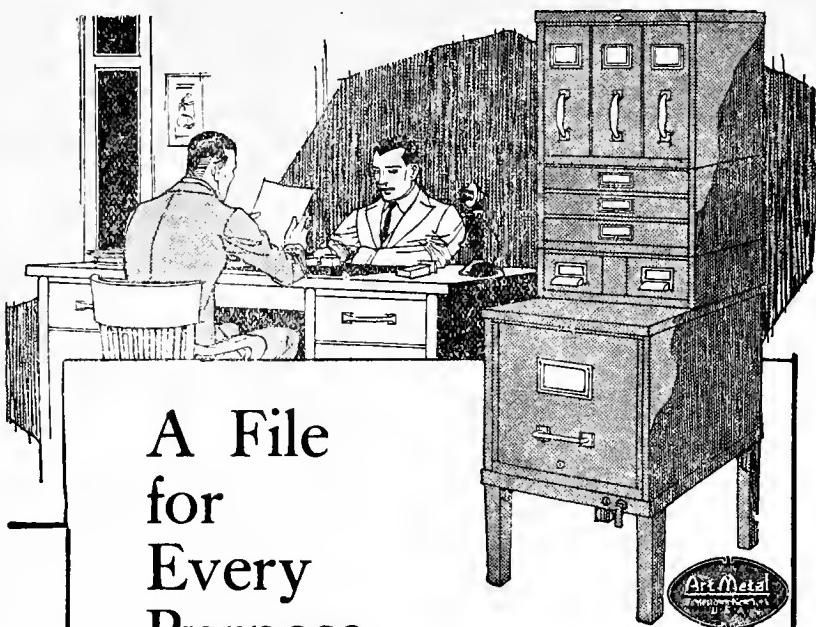
Yes you did!

Your quiet smile at the memory of these happy carefree days will be inspired by "JUST BOY". You'll know Elmer right off the reel—possibly some affinitive chord will twang in your heart as you follow his homely adventures. In any event it will be a draught from boyhood—this page of kid humor—and you'll forget, for the minute, that pile of papers on your desk.

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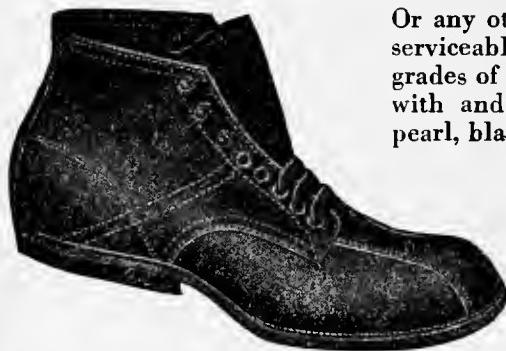
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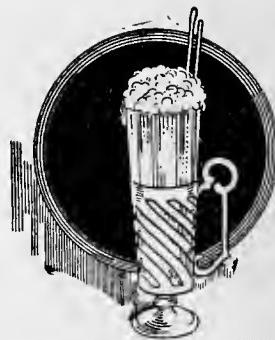


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